The
COMMONWEAL
A Weekly Review of Literature the Arts and Public Affairs
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Week by Week

THE CIRCUMSTANCES attending Father Coughlin's publication of the false and discredited "Protocols of the Learned Elders of Zion," in that Hearstian adventure in journalism curiously named "Social Justice," won him the dubious honor of being classified by American opinion as a leading anti-Semite. But it was his tendentious radio talk of November 20 that gained him the same accolade from the inspired German Nazi press, that court of last appeal in such matters. It isn't very strange that these sworn enemies of "political Catholicism" at this time brought him as a hero to the attention of a bewildered and sorely tried German people. When, however, what an age less rude than ours would have euphemistically called Father Coughlin's "half-truths" and "simplifications" of Russian and German history are no longer useful to justify the persecution of the Jews, the Nazis will find that the example of Father Coughlin is invaluable to hold up as a villain to justify persecution of the German Catholic clergy. They can point him out, with the customary accent of Aryan virtue, in their references to "black priestcraft of the Vatican." Father Coughlin, the Nazis know, may easily be presented as a priest seeking with no little energy secular power of his own in political life.

Father Coughlin and the Jews

THE GAY impenitence with which Father Coughlin repeated the substance of his broadcast was not surprising. His cavalier disregard for pertinent historical testimony, his insensitiveness to the consequences of his acts on German and Italian Jews, his all too pious acceptance of propaganda from a party whose Fuehrer proudly boasts his machine is based on huge lies (Father Coughlin "will gladly distribute to all who request a copy" certain material published by Nazis and distributed throughout Germany, he told his radio audience. . . . Page Representative Dies!)—all these facts were enough to make us anticipate the repetition of his singularly unfortunate outburst of the previous Sunday. A decree of the Sacred Congregation of the Holy Office refers in condemnation to "that hatred which is now vulgarly known by the name of anti-Semitism." The American people believe that the stuff which Father Coughlin and more unhappily, although, alas, no more surprisingly, which the incorrigible Brooklyn *Tablet* and certain other Catholic weeklies turn out on the subject of race, is anti-Semitism. Of course, *Social Justice* and the *Tablet* and publications like them would accept no definition of anti-Semitism so vulgar as to involve themselves. But Father Coughlin's convenient fondness for expressing tender solicitude for what he chooses to call "the good, God-fearing Jew" does not deceive the vulgar. The American public generally, not to say Catholics themselves, know what they mean by anti-Semitism and know it when they hear and see it. They do, indeed, become confused when they contrast the utterances popularized in *Social Justice*, the *Tablet* and their cobaiters with the declarations made by Archbishop Mitty, Cardinal Mundelein and others of the American hierarchy, and by the Pope himself, who condemn racism in no uncertain terms. The habit of specious selection in loading blame on Jews recalls too vividly the propaganda of the Nazis before they took power. They also expressed all kindly consideration for the "good Jew" as opposed to the "international" or bad Jew. They also manifested regard for the good, positive Christian as opposed to the bad, unpatriotic Christian, especially those with a "foreign allegiance." It is small consolation to the "good" Christian and Jew in Germany to remember now that at one time Hitler

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defended them. We can't forget either that modern anti-Semitism, condemned in a noble way as racism, must also be recognized from a most practical, everyday point of view, as one side of a coin on whose reverse is inscribed, "No Popery!"

Labor Sharing Profits

DAY TO day necessity and lack of education in social matters combine to limit the American worker's interest in his employer relations primarily to the size and continuousness of his weekly pay check. This is one consideration that has made so many employees dubious about the various profit-sharing plans that have been tried in this country and abroad in recent years. They are fearful that such projects will curtail high wages. Union leaders anxious to maintain their lucrative executive jobs are afraid that too much sharing in the profits will weaken class consciousness and make their cohorts too friendly with the management. Yet the various business men who have been testifying on the question before a Senate finance subcommittee have brought to light enough data to indicate that the plan can work and is helping to achieve high worker efficiency in a number of notable instances. Whether such plans should be made a basis for certain tax exemption is another question. The difficulty of drawing up a measure that would apply to every business is tremendous. How prevent a high percentage on putative profits for this purpose from being used as an excuse for lowering the wage scale? There is the real danger that a measure of such import for millions of Americans is becoming a mere political football with "progressive" Republicans for and class-conscious New Dealers against. But genuine profit-sharing entails many hopeful auguries for the American industrial scene. As William Green of the AFL and other observers say, it necessarily means a share in the management for labor. Working out these agreements with management and having some representation on the board of directors, labor would come less and less to think of itself as a group apart; genuine cooperation would ensue. Profit-sharing combined with an annual minimum wage would have immeasurable benefits for the American people.

Plants for Rent

ATTACKING the problem of national economic stability from another angle is the "trading estate" scheme described in a recent issue of *Barron's* and advocated for importation into this country. For the past three years the government of Great Britain has been sponsoring the setting up of new industries of a moderate size in various districts of the distress areas—either through taking the initiative or supplying part of the funds. A site desirable from the viewpoint of raw materials, labor, power, transportation and markets is selected for the new production unit by the government or the private development company involved. The whole industrial plant, with its factories, roadways, sidings, offices, hospital, recreation grounds, fire department and refuse disposal works is then constructed and offered for rent in much the same way as a city office building. By providing all facilities on a mere rental basis this scheme does away with the necessity of raising fabulous sums of capital to undertake even a modest manufacturing enterprise. It naturally tends toward decentralization and all that that means in human terms. It makes possible intelligent regional planning. The term, depressed area, surely applies to various sections of the United States like the anthracite coal regions of eastern Pennsylvania and the bituminous regions of Kentucky and West Virginia. Here is one method of "priming the pump" which should have a definite place in a constructive general program to achieve national recovery.

Medical Discussion

THOSE who advocate a more flexible attitude on the part of organized medicine toward the development of group practice—and among them we have always counted ourselves—must not fall into the error opposite to the one they are opposing. To conserve methods of distributing medical service may be an error; to conserve the standards and ethics of medical practice is not. Any form of experimentation, however right in itself or however vital its objective, that proceeds in the spirit of defiance of old-fashioned caution rather than in the calm and distinterested spirit of true science, should be checked in its pace and pondered deeply. We are not even remotely implying that the spirit of defiance does deliberately animate what may be called the newer medicine. But we are saying, as we have said in other terms and other connections before this, that it is a great misfortune to have the profession sundered so violently on the question of medical service, that some tinge of partizanship is almost inseparable from any consideration of that question. That organized medicine is largely responsible for the violence, through the very fact of its combined power and conservatism, should not be taken to justify any failure to accept scrupulously the enormous positive service of organized medicine to the community and to science, as the working basis of reform. These thoughts are evoked afresh by the 133d annual meeting of the New York County Medical Society, during which, after intense debate, a proposal of the amendment committee to incorporate in the by-laws certain principles governing the ethics of contract practice, was rejected. It may perfectly well be true, as was asserted by spokesmen of the party that prevailed in the voting, that some of

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That Man Again *"Another WPA gang doing nothing!"*

these principles (all of them are A.M.A. tenets) were worded "loosely and ambiguously" for the purpose of stultifying contract medicine. Others were plain, ordinary provisions for protecting the patient, a fact to which no deference was given in the rather heated comments which reached the press. This is not a reassuringly scientific attitude. All reputable physicians agree on the essential ethical bases of their profession. Every approach to discussion—at any rate, every public approach—should begin with the firm and equable admission of such agreement. In the long run any other course will bewilder and perturb the public.

What Is Democracy?

IT IS an old adage that every event has in it some element of good, and in a sense the adage is true. One good thing at least has come out of recent events in Germany and that is a greatly increased interest in the nature of democracy. The *Christian Science Monitor* has started a "Democracy Contest." In another part of this issue will be found a partial list of the many books the season has produced on the subject. Such examination of conscience is a good and healthy thing, for of all political systems democracy requires for its proper functioning a constantly renewed consciousness of what it is. The Bishops' pastoral letter of November 24, carrying out the suggestion of the Holy Father, announces a renewed effort in Catholic schools to instill in the young a proper conception of Christian democracy. One could scarcely expect this pastoral itself to define "the true nature of Christian democracy." That task has been set the Catholic University. And it is, indeed, a delicate task. What has been the characteristic thing about our American form of government? One thing certainly has been characteristic, although it represents a tradition which had long existed in the abstract in Europe: that is, the rule of the majority within certain limitations which protect the rights of minorities. When one has stated this generally, one has merely made a formula. The application of that formula to life is infinitely more difficult. For the rights of minorities means the rights of all minorities, including not only those we cherish and those we are indifferent to but also those we despise. Then again the word "rights" is difficult to define. We, as a people, have favored religious liberty. Yet we do not permit polygamy, even

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when it is a matter of religious belief. In other words, the "rights" we protect are not absolute, but are themselves a matter for subtle adjustment. One admires the courage of our bishops in instituting such studies in the schools. The intense difficulty and subtlety involved should not induce discouragement. But that these studies are difficult and subtle and even arduous is something which must never be forgotten. To deal with democracy as though it were a pure science, a matter of brutal, immutable definition, would do more harm than good.

The French

THE FRENCH strike furnishes a burdening number of lessons about the conduct of public affairs. Most of these lessons it is impossible to examine without anger, and the French will prove themselves practically saintly if they manage to carry on their government and economy for many more months without rioting and shooting. More and more it seems necessary to admit that the Second World War, or Second Thirty Years War, or Second Decline and Fall, or whatever you want to call it, has started and is getting more and more out of hand. It is an unpleasant admission but by no means meaningless, helping much to understand such phenomena as the French strife. One particular lesson certainly is that what Parliament has given, Parliament may take away. (Not really Parliament, of course, but at least the crowd holding the central government power.) Between the individual and the central government there must be social organisms more powerful, more controllable by their members, and more spontaneous than any that exist now in France. If French labor and industry had secured their working conditions without all those mechanical "social laws" of the state, no arbitrary list of deflationary state decrees could now break them down. There have been reports lately that the French workers are growing increasingly disgusted with the political tool and are going in stronger and stronger for old-fashioned "syndicalism" of the anarchistic bent. It is easy to go wrong in that direction, but the reaction involves a healthy criticism of synthetic "statism," and it could easily be influenced in the direction of a functional society, an economy utilizing vocational groups, a political economy involving the hierarchical principle of harmony, not in horizontal social classes, but in spheres and finality of interest and authority.

Father Virgil Michel, O.S.B., of St. John's Abbey, Minnesota, died on November 26. Father Michel constituted in himself a most powerful force for true liturgical worship and for just social reconstruction. His influence THE COMMONWEAL is grateful to have felt. His generous personality will be missed by men of all faiths. R.I.P.

Co-ops on the Chesapeake

By HARRY SYLVESTER

ST. MARY'S COUNTY is the tip of the peninsula which lies between the Potomac River and Chesapeake Bay. On St. Clements Island, just off its coast, the Jesuit, Andrew White, said the first Mass in this part of North America, and St. Mary's County has been preponderantly Catholic ever since. About 75 percent of its population is Catholic, about 10 percent more is nominally Catholic, and about 40 percent are Negroes. Its industries are farming and fishing, tobacco and field corn being the principal crops; herring, shad, hardhead, sea-trout, rock fish (striped bass), crabs and oysters being the principal yields from the sea. Louis Azrael, columnist on the Baltimore *News*, recently quoted a famous Marylander as saying: "It is the county for which God has done so much and man so little."

Though the county seat, Leonardtown, is only 275 miles from New York City, St. Mary's County is definitely of the South in its culture, architecture, customs and general way of doing things. It has never been very poor but it has always been closer to being poor than to being rich. A lethargy compounded of many subtle elements seems to lie heavy here. The people are direct descendants of the original Englishmen who accompanied Lord Baltimore's group here in 1634. They are proud, quiet, unambitious and tolerant. It is not dishonorable to be poor and there is perhaps a suspicion that the rich are parvenus.

Jesuits have ministered to St. Mary's since it was founded. All fourteen priests in the county are Jesuits and, in its neighboring county, Charles, four of the ten priests are Jesuits. In the fall of 1937, Father Edward A. Kerr, newly ordained, was sent to St. Michael's Church at Ridge, a very small town in the southern part of the county. He had followed the cooperative movement in Antigonish and he hoped to start something like it in St. Mary's. He and his co-worker at Ridge, Father Horace B. McKenna, had discussed co-ops with Father Charles O'Neill, who is teaching a course in co-ops at Georgetown University.

Father Kerr realized fully the value, not to say the necessity, of having study clubs before beginning the actual organization, but conditions were such when he arrived at Ridge that he determined to start the actual work before the educational program. It was hardly cooperation as it is known today that he set up at Ridge, but it was a program designed to meet certain immediate problems and to synchronize with the true cooperative structure he hoped to set up in the future.

One of the problems was to combat informal but effective buyer organizations. When buy-boats

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came from Virginia to purchase herring for dealers, it was an apparently open market that would be held in the mouth of St. Jerome's Creek, off Ridge. But what usually happened was this: prior to the morning's bidding, the men on the buy-boats would make an agreement among themselves for one of their number to purchase the fishermen's catch at a certain, definite price, beyond which the other buyers would not bid. The next day it would be the turn of another buyer to get the day's catch, and so on, a top price being fixed in advance daily, although there was a simulation of free bidding.

The fishermen knew of this but couldn't do much about it. Buy-boats from the Eastern Shore and Virginia were the principal purchasers of the herring catch. To meet this problem, the fishermen, working with Father Kerr, now pooled their catch as St. Mary's Sea Food Incorporated and made an agreement with one buyer: in return for selling this buyer their entire catch each day, he was to pay them fifty cents per thousand herring above the market-price for that day. Thus the buyer was always assured of getting fish and the fishermen were assured of getting better than the market-price.

Several hundred dollars went into a surplus fund and an oyster-shucking house was bought, most of the purchase price going into a mortgage. When the herring stopped running the men continued to ship their other catches of fish to Baltimore. Here they ran into the problem which has always beset fishermen in such out of the way places — the problem of rapid transportation. Paying several cents a pound for rapid transportation takes the top right off the fishermen's profits.

The fishermen of Ridge also had a more peculiar problem. Sometimes they would ship, say, 510 pounds of fish and be paid for only 450. Whether this was a mistake or something else no one can be sure. But the fishermen had no representative in the city. So they did what they had done with the buy-boats. They made an agreement with a single commission house in Baltimore, the manager of which they trusted. This house agreed to pay the cost of the transportation of the fish in return for getting all the fish caught by the group.

When the spring fishing season ended there was a surplus of over five hundred dollars. Mistakes were made in the selling and buying of crabs at the wrong time and the plan to put the new shucking-house into use this fall fell through because of the low price of the local oysters. The reason for this low price is a whole economic commentary in itself and there is not room for it here.

The future of the organization at Ridge depends on various factors: the need of an experienced manager, and the need to synchronize the fall and spring fishing seasons with the winter oystering and the summer party-boat fishing, so that there will be year-round employment.

Fathers McKenna and Kerr share the same parish at Ridge, the former being a young veteran worker among the Negroes. He has, at the present moment, three Negro groups in his parish studying credit problems and the structure of credit unions. He has seen too many of the Negroes' farms go for the payment of grocery bills and he is determined that this will stop.

These two and Father O'Neill decided that since Georgetown is only 56 miles from Leonardtown and 78 from Ridge, there was no reason why the universities could not fulfil the same function for "the Counties" that St. Francis Xavier did for Antigonish. They enlisted the right man in their cause, Father Wilfrid Parsons.

One of his current jobs is that of dean of the graduate school at Georgetown and he was instrumental in arranging for the new course in co-ops by Father O'Neill. Father O'Neill was up in Antigonish this summer and he remains in close contact with "the Counties" which have their own problems, indigenous to the district.

The first idea that "the Counties" as a whole had of the thing called cooperation was given to them this October at the quarterly meeting of the county Holy Name Society, when young Dr. Edward Doehler of Loyola College of Baltimore talked to them about the Rochdale weavers and the Antigonish fishermen.

The men of the counties are slow to change, indifferent to innovation. But that night they asked questions, raised objections and wanted to know how to begin credit unions. Close to half the group was Negro. The Cardinal Gibbons Institute has been opened in Ridge after a lapse of several years and in this school, whose faculty consists of Father McKenna and three Negro teachers, the colored people of the counties may have their own St. Francis Xavier University.

It is the plan of Fathers O'Neill and Parsons to start an extension school in cooperation to function out of Georgetown, with trained and paid agents to lecture and instruct and, if needs be, help organize local co-ops, though cooperation must be carried out primarily by the people themselves. The university needs a considerable amount of money to begin this work on the scale they would like to begin it. If the money is forthcoming the university will go ahead with its large-scale plans. If it is not forthcoming the work will go ahead but much more slowly. As yet there is little to show for the co-ops that are planned.

The homogeneity of the people of St. Mary's make it an ideal place to be the Antigonish of the United States. Tradition and lethargy are the things to be overcome rather than any outright opposition, although that may form, too. But this much St. Mary's has: a small group of priests interested in the work and among that group men like Wilfrid Parsons and Horace McKenna.

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War: A Dilemma

By GERALD VANN

THE PROBLEM of the moral permissibility of war is one on which one can write only with more than ordinary diffidence; partly because it is a question which, by reason of its complexity, demands the very deepest and clearest grasp of principles if it is to be treated adequately; partly because it sets before us no remote academic dilemma, but an all too real and pressing conflict of duties, a conflict in which the deepest loyalties are involved. On the other hand, it is precisely because the problem is so pressing that we are bound to think it out; the more so inasmuch as there is perhaps no subject in the discussion of which more loose thinking is caricaturing logic. One can still find articles written on this issue—the recent crisis produced a number of them—arguing to the conclusion: "There are still things worth fighting for"; as though this truism ended all discussion and solved all difficulties, instead of being the point at which discussion and difficulties begin. If there were nothing further worth fighting for there would be no need to waste words discussing a non-existent problem. Again, not infrequently the impression is conveyed that Catholics who find themselves unable to take active part in war today are propounding some doctrine new to Christianity; are rejecting the traditional teaching of the Church, the teaching of Augustine, or Thomas, or Vittoria. Here again there is a definite misstatement, which in justice must be corrected. Whatever be thought of the conclusions reached, the premises are precisely those principles which traditional Catholic theology has laid down.

Before dealing in detail with the traditional teaching of the Church, there is one fundamental principle which cannot be too strongly emphasized. It is summed up in Saint Thomas's dictum: *bonum ex integra causa, malum ex quocumqua defectu*—an action is good and right only if it is entirely and in every element good; it is bad if any one of those elements is bad.

This principle is of first importance in the problem before us. Theology lays down a number of conditions which have to be fulfilled if a war is to be permissible; and it is never sufficient for some of these conditions to be fulfilled; they must all be fulfilled together. We have, then, to examine any given situation in the light, first of those conditions which govern the inception of war, and secondly of those which govern the waging of war once it has broken out; if we find that any one of these conditions is being, or will be, violated, we must conclude that however justified on other grounds the war is not permissible.

A nation resorting to war must, Saint Thomas tells us, have an *intentio recta,* a right intention in so doing, "i.e., that good be promoted and evil avoided." It may be noted that the phrase *recta intentio* does not mean, according to Saint Thomas, merely the presence of good motives and the absence of evil. There is question, in other words, not only of the motive behind the war, but also of the outcome of the war. If a state is aware that more evil will result from the war than that which it is designed to remedy, there will not be a right intention. Can a war today promote good? We can, first of all, put down three propositions as axiomatic: (1) the people of the world, the ordinary folk, do not want war but on the contrary want at all costs to avoid war; (2) war today is necessarily "total" war, waged not between armies merely but between peoples; (3) the world today is, whether it likes it or not, materially speaking a unity.

Let us judge the chances of the promotion of good through war in the light of those facts. Millions of men will either be forced against their will or else jockeyed by propaganda into trying to kill millions of other men. Each of them could say, with Pierre-Henri Simon, of the man he is to kill: "I know nothing of him. All I know is that I don't hate him." Each of them could add with the same writer: "But this is the profoundest crime of war, that before it takes a man's life from him it mutilates him in the innermost core of his personality. . . . Who speaks of killing men? There are no men; only automata." "There are two ways of combatting," said Henry of Ghent long ago, "by discussion and by violence; the first being peculiar to man and the second to wild animals." But this process of de-personalization is worse than anything he knew. It is not the armed forces only which are concerned. We are dealing with total war. There are the millions of noncombatants killed or maimed; the economic dislocation of the countries concerned; the loss of ideals and the decay of faith. Then there is the aftermath. We have authority for believing that the difference between victor and vanquished will be negligible or nil; we have past experience to show that, at any rate in differing degrees, economic chaos, psychological and biological race-wounds, religious and cultural retrogression will be visited on both sides alike. Further, and this is perhaps the most important point, these evils will by no means be restricted to the combatant nations. The world is a unity. It is the world which will suffer. Is this to promote good? But even so, this is not all.

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This might be worth while if it were the price of a morally new and better era. But would it be? It is sometimes said that what the world suffered from the last war was nothing to what it has suffered from the peace. Recent experience is at hand to show us how narrowly we escaped one of the logical consequences of that peace: one of the logical consequences of what the Pope has called the "mournful heritage of hatred and revenge." And supposing we were determined—whoever "we" might be in the complex world of today—to fight for the existence of Christianity in the west: what would be the result of our fighting? First of all, it would hardly be likely to make the world any safer for religion than the last war made it safe for democracy. "There is no one in Europe today," said Lord Baldwin in a famous address, "there is no one in Europe today and I don't care who he is, who does not know what war in the long run means. It means all over Europe the degradation of the life of the people. It means misery compared with which the misery of the last war was happiness. And it means in the end anarchy and world revolution, and we all know it." World revolution is not the best nursery for Christianity. But quite apart from this? Father Vincent McNabb writes ("Meditation on Peace," in *Blackfriars*, December, 1936, page 888):

> The Church, of course, in its defence might justifiably use the sword. When Peter used it, the only result was to cut off the hearing ear. You couldn't expect the Gospel to be heard by a man whose ear you had cut off.

We are here at the root of this question of religious war. We tend to think of the kingdom of God as a circumscribed territory to be defended against outsiders. But if we do allow ourselves to think in that way, we are falling into a fundamental misconception of the very character of the Church. "Go ye and teach all nations." The Church's missionary activity is not a sideline, an accidental, like the colonial policy of a state. It is not something the Church does; it is the Church's life. In other words, we can never, if we are to be true to the Church's mission, think of her enemies as people to be liquidated, wiped out, that the Church may stand secure; we have to think of them as people to be won over that the Church may attain the fulness of the stature of Christ.

There is a good deal of calling down of fire from heaven going on today. And what is the result? A terrible growing hatred of the Church, of religion, of the God whose name is made a party cry, and invoked in the perpetration of sickening horrors. Is this to promote good? One is not attempting to argue that force can never be a licit means of defending religion, though certainly it is never the best means. But any war fought today on that issue would almost certainly be fought on other issues too; there would be a class-struggle, or national rivalry, and almost certainly we should find that we were seeking, in the name of religion, to exterminate precisely those masses of whom the Pope has said that their loss to the Church was the greatest scandal of the nineteenth century. There would moreover be another factor to be considered, the question of means.

WITH regard to modern wars in general, however, the phrase *recta intentio* brings forward yet another consideration which must not be overlooked. There is a very widespread conviction of the futility of war; and the conviction is based, undeniably, not on sentiment but on fact. Why? Because modern methods of warfare preclude the possibility of a just and generous peace. Every peace must bear within it the seeds of a future war; every successive war is presumably likely to be more ghastly than its predecessor, owing to the onward march of science; until we come logically to the final war, which will achieve the annihilation of one side and the at least quasi-annihilation of the other. Not that we are so far removed from this point today; for, as Commodore Charlton has remarked, we may expect the next war to be

> of the nature of an eliminating race, somewhat on the lines suggested by the late Field Marshal Sir William Robertson, who was of opinion that if two opposing armies went on killing each other *ad libitum*, the side on which there were some survivors would naturally be victorious.

Now if the foregoing line of argument is valid, is it possible to hold that, abstracting from all the other conditions laid down by theology, a war might still be validly waged?

It is sometimes urged that consideration of the evils resulting from warfare is irrelevant, because they are physical evils, while a war may be waged to counter a moral evil. But, while it is of course true that no amount of physical evil can excuse surrender to moral evil, it will be noted that not all the evils mentioned above are in fact merely physical. To damage the economic or cultural life of neutral countries is morally evil. True, it might be argued that this is only indirectly willed by the combatants; but none the less it must be taken into account. The infliction of injustice in a revengeful treaty is morally evil. To breed hatred is morally evil. To foment class-warfare is morally evil. To open the way to world-revolution is morally evil. Can the duty of going to war ever be so stringent as to outweigh all these things? It is here that we reach the real profundities of the problem. For it is possible to be faced with the at least apparent dilemma: either an evil war or an evil peace. How can one choose?

It was precisely the presence of this dilemma which constituted for some of us the deepest anxiety of the recent crisis. There came a point at

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which a settlement had been offered, accepted by Czechoslovakia, refused by Hitler; and it looked as though Hitler was about to use force to impose another settlement. If that had happened, and gone unresisted, it would have meant the betrayal of the principle of right to the power of brute force, a betrayal involving the world. One imagines that there would never have been a case in which war would have been more thoroughly justified. World opinion would have been all but unanimous in condemning the aggression; international law would have condemned it; moral theology would have condemned it. But, realizing all that, we had to ask ourselves, not whether a war of resistance would be justified, but whether the particular war which would have ensued would be justified. We had to think about the means that would be adopted. We had also to think of all the things, all the evils moral and physical, which the war would bring in its train; to remind ourselves that the end cannot justify the means. We had to say: Yes, here a war is a duty; and if I could arrange my war I would not hesitate; but I cannot; the war will be arranged for me.

Confronted with an evil war and an evil peace, how is one to choose? Surely the answer is that we are not in fact confronted with two alternatives only, each of them evil. If it is wrong to do nothing, and on the other hand wrong to take this course of action, we must look for another course of action. There may be other forms of coercion, other ways of influencing events. And, if it should really prove true that nothing available to human power and ingenuity could be found which is not evil, then we could, and should, put our plight in the hands of God, have recourse to supernatural means. We may never do evil that good may come. It is so easy to make false abstractions. It is easy to say, "Better to go down fighting for the right, even for our own rights, than submit to the triumph of injustice." But that is a false abstraction. The real proposition would be: "Better to go down fighting, and sinning, and to drag with us millions of innocent men and women and children, and a score or more at least of innocent states." Is that true? Can we do one injustice in order to avoid another? "A man," says Saint Thomas categorically, "must not commit one sin in order to avoid another." Still less, presumably, may we commit a sin in order to prevent someone else from committing another. This is the chill grimness, and the challenge, and the grandeur of Christian morals.

Can any definite conclusion be drawn from our considerations so far? Only, so far, the most tentative suggestions. For we have considered only one of the conditions, in isolation; and what is most important, we have attempted to abstract from the question of war-methods—with very indifferent success, for to try to abstract from method when discussing modern war is rather like trying to empty the sea of sea-water. Nevertheless, in the light of what has gone before, we might perhaps venture the following propositions.

(1) Since every war today necessarily affects the whole world, and is to that extent at least a world-war, the world must be consulted: if all the nations or the vast majority thereof agree about the justice and necessity of the action of a nation in making war, that nation will not be guilty of moral evil in regard to the losses suffered by the world. That agreement ought to be sought.

(2) Since every peace concluded at the end of a war is certain to be unjust, the main lines of a settlement should by previous agreement be left to a neutral international body. In practise, since on other grounds negotiation must have preceded military measures, some sort of settlement already suggested, and presumably its justice acknowledged by world-opinion, there should be a guarantee that the terms of the settlement will be adhered to and not overstepped.

(3) As a corollary of the foregoing, there should be a previous guarantee that hostilities will not be used as a means of purely selfish advantage.

(4) Every means should be taken to ensure that the real issue is known to the people of the other side.

With these provisos, can we now say, within our very narrow terms of reference, that a war might be justified? For my part, I still cannot answer categorically. I feel that a purely self-regarding war could not outweigh the load of moral evil involved—I have said nothing in the foregoing analysis of the incidental crimes, about which however the Pope has so often spoken—unless there were question of resisting an attempt at extermination. (I am presupposing, what, alas, is not so easy of verification, that there were no factors in past history to justify in greater or less extent the attack.) Where however the cause (and not only the event) of war is one which affects the world—the imposition, let us say, of an immoral philosophy of life, of paganism, of the triumph of brute force over reason, upon the world—then certainly I think that, with the above reservations, and once again abstracting from questions of methods, a war might well be justified and necessary. For military sanctions were, to Pope Benedict, an integral part of a League system; and a war approved by the vast majority of the nations of the world on an issue vital to the spiritual life of the world, would be equivalently the fulfilling of the Pope's intentions. But I repeat, these lines of thought must of necessity remain unreal until we have considered to some extent at least the problem of means; for we as individuals cannot decide by what methods a war shall be waged.

(This article will be continued next week.)

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Shall the Jew Perish?

By GREGORY FEIGE

THE APPALLING reign of terror unleashed against the Jews by the Nazi authorities in Germany, has turned the shocked attention of the world once more upon the drama and tragedy that is the life of Israel. Ushered in apparently by the pistol-shots of an emotionally unbalanced youth in Paris, it was nevertheless incidental in an already decided-on program of "liquidating" the Jewish question in Germany. It is but the tempo which has suddenly been accelerated and the method which, with fiendish cynicism, was changed from one which made the Jew the victim of "changed circumstances," to one punishing him with a "fine" as a culprit. The needs of the exchequer may also have been a factor in imposing the enormous levy. But the Jews in Germany have long been aware of the fact that they faced, not so much a persecution or oppression, as deliberate wholesale extermination.

For years now they have been in the grip of a slow but inexorable economic strangulation, a relentless cultural and educational repression, an ever-widening exclusion from the professions, the arts, trade, commerce and industry, while the "aryanization" of business was a euphemism for total expropriation. Of late a number of court decisions obliged many Jews to vacate their homes or apartments, because government officials were not supposed to live in the same house with "subhumans," and "good" Germans were expected to follow this line of boycott. All this, of course, had for its obvious purpose to force the sale of Jewish-owned real-estate at ridiculously low prices. At the same time this procedure created a housing problem which speeded the demand for the ghettoization of the Jews. This was indeed forecast before the murder of Vom Rath, by a statement of Das Schwarze Korps whose pronouncements are known to be programmatic for the party. Thus, the "cold pogrom" method was already on the way to achieve the identical ends of pauperizing the Jews, of restricting their activities and habitation (but much less dramatically), than the startling measures taken after the murder.

Can the Jew escape this presaged extermination? Bitter as this often must be for him, his only escape seems to lie in the possibilities to emigrate to other lands. Which lands, however? Most countries have erected barriers or introduced many restrictions, so as to close this avenue of escape. And Palestine, the haven and hope of refuge for countless Zionists, seems to be anything but that today. To this must be added the greatest difficulty of all, namely, that it is practically impossible for the Jews to take anything but the barest household and personal necessities from any country in Europe today, and without some little capital they cannot be expected to begin life anew in a strange land. It is the hopelessness of this outlook, especially for their children, which makes the Jews' measure of misery complete.

However poignant the distress of those may be who have been deprived of their position, property and liberty, or ruthlessly expelled into Poland, or herded together in Czech no-man's land, it is not yet the worst feature of the National Socialist policies. This, from the Jewish, the Christian or even any human point of view, must be reserved for the Rosenbergian racial doctrines which are responsible for a sweeping anti-Semitism which is an official and integral part of the Nazi creed, program and policy. This program today overshadows, perhaps dominates, all Europe, particularly the regions to the east and southeast of Germany. Already the ground is being prepared. In Czechoslovakia, Hungary, Rumania, Poland and elsewhere, Aryan paragraphs, boycotts, discriminatory legislation, etc., are being encouraged, openly or with the connivance of the powerful. The doors which are being opened to political or trade agreements are perforce also opened to the ideas of Rosenberg, the propaganda from the anti-Semitic center in Erfurt, the vulgarities of Herr Streicher's "Stuermer" and similar achievements of the Third Reich. And Germany, which has always been respected and admired by these less advanced countries for its culture and science, will now find even more enthusiastic and ready admirers and imitators.

In this respect it is noteworthy to recall that neither Mr. Chamberlain nor M. Daladier, while accepting the triumph of Nazi policies, could find a word of disavowal of the measures inherent in these policies which spell misery and death to thousands of Jews and political opponents. Only the Pope and President Roosevelt have pointed out this iniquity included in the price for peace paid to the Fuehrer. It will not be surprising under these circumstances that many individuals, even in democratic countries, begin to link up (perhaps unconsciously) national progress and success with anti-Semitic policies. Gradually the conviction may gain ground that Jewish influence in national life, particularly in the economic and cultural field, is necessarily harmful, and that it must be opposed and expunged. And this is precisely the thesis propagated by the anti-Semitic Weltliga and the Alliance Chrétienne Arienne.

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Thus a tremendous wave of anti-Semitism, fed by racial doctrines and local or individual grievances, threatens to engulf and swamp millions of Jews, especially in Eastern Europe. What will be the outcome? Will the Jew succumb and vanish from these countries altogether? To this the Jew will answer emphatically in the negative, for he knows that his people have survived previous persecutions, expulsions and privations, although he will seek the explanation in the natural order, whereas the explanation is fundamentally supernatural.

BUT THIS question, called par excellence the "Jewish question," cannot be just academically or merely emotionally considered. At bottom the Jewish question is a question addressed by Almighty God to the Jews and to the Christians. To the Jews, the question is Christ's own: "What think you of Christ, whose son is he?"; it is addressed to their faith. To the Christians it is a question addressed to their charity: the compassion with the internal and external misery of the Jews in their hour of tribulation. Our actions must not belie our words but rather testify to them. Yet it is true to say that so far no organized or determined effort has been made in the United States to relieve the spiritual abandonment of the Jews. Unlike the Negroes in our midst, to whose spiritual needs hundreds of religious men and women minister through various organizations and under central direction, the Jew is left to grope out of his spiritual tangle and confusion alone. And especially the young generation stands in need of the spiritual works of mercy, for, according to Jewish surveys, the great majority of Jewish youth has given up its faith and belief in God. Is it a vain hope to expect hearts and minds of a people who seek to fill the inner void by the espousal of appealing isms, to turn to the light of Truth emanating from Christ?

The moral problem embedded in the Jewish question is but the modern variation of the old "man's inhumanity to man." It happens whenever it is forgotten that God created man according to His own image and likeness, every man. Nor is this lapse of memory to be found by the ungodly, the powerful, the tyrants or the bigots alone. The man of the Gospel, rescued by the Good Samaritan, still journeys among us and falls into evil hands before our very eyes. Our present systems of the social, economic or international order, our whole modern civilization, cannot be accused of being permeated with Christian ideas. Our main endeavor as Christians should therefore be to correct the obvious deficiency, by introducing into these orders as much as possible of the Christianizing and civilizing virtue of charity, of love for our fellow men, derived from our love of God. The theme and spirit of the Gospel dwells on the dignity of the human person and its spiritual destiny. It is ironical if today Christians find difficulty in applying this idea to the people whose ancestors first exemplified this teaching.

The Jewish question refers also to our intellectual honesty. What is the "truth" about the Jews and what must our attitude in principle be toward these everlasting witnesses of Christ's life, suffering and death? Or, more specifically, what must we think of anti-Semitism? To all these questions the Church has already given an answer. Not only by her practical attitude of praying officially on several occasions in her Liturgy for the conversion of the Jews, but also directly and definitely. Thus, a decree of the Holy Office, dated September 25, 1938, condemns "in an especial manner" that hatred "which is generally termed anti-Semitism." Again, the London *Tablet* of September 24, 1938, reports Pope Pius XI as saying to a group of Belgian pilgrims: ". . . It is not possible for Christians to take part in anti-Semitism. We are Semites spiritually."

The French author, Léon Bloy, whose life and writings reflected his deep faith in Christ, epitomizes a Catholic's indignation with anti-Semitism in his book, "Le salut par les juifs":

> What would our feelings be if people in our surroundings were to talk constantly with the greatest contempt of our father and mother, and refer to them only in offensive and sarcastic terms? But this is exactly what is continually being done to Jesus Christ, Our Lord. One forgets, or rather, one does not wish it to be true, that the incarnate Word of God was a Jew nay that He was *the* Jew par excellence according to His human nature, the Lion of Juda; that His Mother was a Jewess, the flower of Israel, that almost all His ancestors were Jews, that the Apostles were Jews as well as the Prophets, that, finally, our whole sacred Liturgy has its roots in the Scriptures of Israel. When we remember this, how can we characterize the enormity of the insult and blasphemy against God contained in the disparagement of the Jewish "race"? In former times the Jews were hated, they were put to death, but they were not despised as a "race." On the contrary; they were feared, and the Church prayed for them, mindful of the fact that Saint Paul, in the name of the Holy Spirit, promised them everything and that they would one day be the lights of the world. Anti-Semitism, a wholly modern affair, is the most terrible slap which Our Lord ever received during His still continuing Passion, it is the most bloody and most unpardonable, for He receives it in the face of His Mother and it is dealt by the hands of Christians.

As a people, the children of Israel have the guarantee of Revelation that they shall not perish. But those who also see in their visitation a sign of God to reexamine their religious position should be readily helped by us. Let us not allow the spirit of the sincere Jewish seeker after truth to perish, either in the chill of our prejudice, or in the desert of our indifference, by failing to provide proper guides leading to the light and love of God.

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Voltaire

By LOUIS J. A. MERCIER

A RECENT decision of the Sacred Congregation of the Holy Office came to remind us how forcibly the "Voltaire" of Mr. Alfred Noyes had assailed us by picturing its hero, to quote the reviewer in THE COMMONWEAL, as "a deeply religious thinker disgusted by the degradation of the ecclesiastical life in his time."

Men are listed in the history of thought in proportion to the basic character of their challenge, whether true or false, and basic challenges are few in number. Voltaire belongs in that list with Plato, Aristotle and Lucretius, Saint Augustine, Saint Thomas and Hegel, but not Voltaire as Mr. Noyes interprets him, Voltaire as the Sacred Congregation of the Holy Office evidently understands him. In censuring Mr. Noyes's book, the Holy Office but reintegrated Voltaire in the niche which rightfully belongs to him. It could do no less, and the disciples of Voltaire should be the first to be grateful to see official objection taken to his being pictured otherwise than virulently opposed to the whole scheme of supernatural religion.

There is then much at stake in the evaluation of Voltaire. For such key-men stand for the work of numerous predecessors and a long line of disciples. If Voltaire can no more be made to masquerade as a possible Christian than Saint Thomas could be palmed off as a Platonist without throwing askew the whole perspective of western thought, it is because the undermining of Christianity which explains the trends of the nineteenth century and those of our own was essentially his work, summing up a critique released at the Renaissance, already gathered up in the famous Dictionary of Beyle, and reinforced by the anti-Christian Deist movement in England which he broadcast to the whole of Europe.

Of all this there can be no doubt. Though in literary histories there is much conventional repetition, the unanimity of critics prior to Mr. Noyes cannot be dismissed. To mention only the greater of the French, Brunetière, Faguet and Lanson staked their reputation on their treatment of Voltaire in a day when it was still courageous to condemn so many aspects of his character or to bring out or admit the hollowness of so much of his work. Lanson writes:

> Voltaire is first the heir of that Epicurean tradition which, since the sixteenth century, defends instinct and voluptuousness against Christianity. . . . He believes in the beauty of an opulent material life in which men's senses can be flattered by the conveniences of constant improvements. . . . Therefore, he believes that the unequal and hesitating march of humanity is due to two contraries: superstition, fanatic stupid ignorance, on the one hand, and enlightened and beneficial reason on the other. . . . And for him, Christianity is one of the obstacles to the progress of reason and to the happiness of mankind. . . . He never understood its essence nor its consoling and civilizing rôle. . . . Hence his influence has meant the diffusion of incredulity throughout French society. . . . By his indecencies, his insults, his calumnies, his lack of understanding, Voltaire gave us our liberty and prepared our justice.

It is this whole picture which Mr. Noyes essentially distorts, as the reading of his work checked up, chapter by chapter, with the complete works of Voltaire easily reveals. He minimizes his eroticism, even trying to excuse him for his ignoble "La Pucelle," and pictures him as really disgusted by his early libertine friends and the moral corruption of his age. Turning to Voltaire, however, we find him, at seventy-five, ending a serious epistle to Boileau in which he reviews his whole life: "If the shades have religious prejudices I'll cure them. At table with Vendome, Chapelle and Charlieu, seconded by Ninon, I shall soften your austere humor." He thus goes back with delectation to the most erotic friends of his youth. He fawns repeatedly upon the mistresses of the King. If he turns to mere friendship with women, it is, as he tells us, "weepingly because unable to have more." He encourages the more unworthy members of the Church. In 1773, for instance, he writes to the Abbé de Sade: "So you think that once a grand-vicar you'll give up love. My dear friend, were you bishop or even Pope you'd always be successful in Cytheraea." It will not do, therefore, as Mr. Noyes does, to blame what all French critics call Voltaire's irreligion on the corruption of French Catholic churchmen; in fact it is profoundly misleading to do so because it hides the true state of the Church of France in the eighteenth century, and the relation of the progress which it stood for to the celebrated "enlightenment" of the philosophers.

If that Church counted some unworthy members, it was primarily due to the pressure from Caesar which made it too easily the appanage of the younger sons of the nobility. But throughout the century it nevertheless battled bravely for its independence against the Jansenist and Gallican Parliaments. It of course never condoned the profligacy of the court. The Jesuits opposed it steadfastly at the risk, as it proved, of their very existence. Rightly Ducros concludes, in his "French Society in the Eighteenth Century": "The bad shepherds were more prominent than numerous."

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But further, to attempt to rehabilitate Voltaire by smearing the Church of his day is to hide the fundamental nature of the social evolution which was going on. The boasted eighteenth-century enlightenment is always pictured as the freeing of Europe from the obscurantism of the Church. The truth is that it was the freeing of the bourgeoisie from the ethics of the Gospels. Far from being in favor of the people, it was against the people, in favor of a middle class which was preparing to tear its privileges from the aristocracy only to govern to its own advantage. What Voltaire represents and works for is that transition.

Now, at this very time, the Church, through the recent foundation of the Christian Brothers by Jean-Baptiste de la Salle was reorganizing the education of the people. The significant point is that the spread of this popular education was denounced by the good bourgeois of the enlightenment. An attorney-general of the Parliament of Brittany, La Chalotais, explains:

> The Brothers of the Christian Schools have spoiled everything, they teach the people to read and write. The good of society demands that the people should know just enough for their trades.

Voltaire congratulated La Chalotais on his opinion, and himself wrote in 1766:

> By the people I understand the populace which has only its arms to earn a living. I doubt that this order of citizens can ever have the time or the capacity to learn. . . . It seems essential to me that there be ignorant paupers [*gueux*]. . . . It is not the hand-laborer which must be instructed, it is the good bourgeois, the town-dweller. . . . When the populace begins to reason, all is lost.

The picture should be clear: the French Church of the eighteenth century, through the Christian Brothers, spreading education among the masses; and the bourgeois of the enlightenment, Voltaire foremost among them, opposing it. What Voltaire was giving his age and bequeathing to the nineteenth century was his own ideal of the non-Christian bourgeois, eager to enrich himself even by profiteering, ever lusting for sensual enjoyment and the material progress that would heighten it, ever opposed to Christianity because it would curb his appetites, ever ready to keep the lower classes just at the point where they can contribute to his comfort and exact the least for themselves. It is idle to try to exonerate Voltaire from his "Détruisez l'infâme." If by *l'infâme* Voltaire meant superstition, by superstition, he meant especially Christianity, the antithesis of his neo-pagan bourgeois hedonism.

IT IS most remarkable that Mr. Noyes allots some 460 of his 636 pages to the work of Voltaire before 1754, when at least two-thirds of it belong after that date. In fact it is only then that Voltaire's warfare not only against the Catholic and every other church but against Christianity completely absorbs him till it becomes a senile obsession. Not that he did not hold his fundamental tenets from his early manhood. As early as 1731, he writes in the "Epistle to Uranie": "Hear, oh God, my plaintive voice. I am not a Christian but it is to love thee better." These words epitomize his constant boast, though, characteristically, Mr. Noyes tries to explain them away in one of his early chapters. His "Philosophical Letters," published in 1734, on his return from England, are a first sketch of his whole program. His "Century of Louis XIV" was written between 1732 and 1751 but his growing prejudices made him change its original plan to show how religion had spoiled an otherwise glorious reign. "Hence," concludes Lanson, "the cult of reason and the hatred of religion is also the essential meaning of the 'Century of Louis XIV.' " Such, too, was the spirit of the "Essay on Manners," published in 1753-1754, in which he shows himself an irreconcilable enemy of revealed religion.

His "Natural Religion," "Sermon of the Fifty," "Treaty on Tolerance," "Philosophical Dictionary," "Gospel of Reason," "Questions on the Encyclopaedia" are only the more important of dozens of pamphlets, large and small, through which Voltaire, with increasing virulence, sought to render Christianity and all the churches ridiculous and odious. In these, mostly collected since in some ten volumes of "Philosophical Miscellanies," is to be found the whole arsenal of Voltairianism versus Christianity, and this Mr. Noyes should have analyzed, instead of almost totally overlooking in his evaluation of Voltaire.

He does mention that to Voltaire the doctrine of the Incarnation was inconceivable, but even this he minimizes and actually writes: "Voltaire accepts the Founder of the Christian religion in all respects as his 'only master.' " The word may be found in Voltaire, since it was part of his method, especially in his earlier works, to protest his orthodoxy, after endeavoring to show that it was rationally indefensible. Mr. Noyes's sentence is nevertheless completely misleading. A few quotations difficult to select out of so much material will suffice to show this: Here is the end of the "Sermon to the Fifty":

> May the great God who listens to me, who surely cannot have been born of a woman unfaithful to her husband, nor have died on a gibbet, nor be eaten in a piece of bread, nor have inspired the biblical books full of contradictions, insanities and horror; may this God, creator of all the worlds, have pity on the blaspheming Christian sect. May he bring them back to the holy natural religion, and spread his blessings on the efforts which we make to have him adored. Amen.

This really sums up the whole doctrine of Voltaire; for what is most striking on running through his works is the comparatively small number of

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points he tries to make and the numberless ways in which he rehashes them.

But his repetitious insistence at least leaves no doubt as to his meaning. The moral message of Christ, he dismisses as follows:

> To succeed, one must exhort to virtue. Jesus could only preach morality. There is only one. That of Epictetus, Seneca, Cicero, Lucretius, Epicurus, Orpheus, Zoroaster, Brahma, Confucius is exactly the same.

This passage, incidentally a good example of the superficiality of Voltaire, may serve to show how utterly impossible it is to conclude that he accepted Jesus as his only master. As a matter of fact, elsewhere, he pictures Him as a vile Jew as he constantly pictures the Jews as the vilest people:

> Jesus is evidently a coarse peasant of Judaea. . . . His hatred of the Pharisees was due to the fact that in school he had been prevented from sitting with legitimate children. He quarrelled with Judas about money, was denounced by him and finally put to death.

This phantasy, given as originally taken from a Jewish document of the second century, is published as an adaptation from Bolingbroke, but Voltaire makes it his own. He recommends it at the end of his "Supplement to the Discourse of Julian," and he repeats it in his "History of the Establishment of Christianity" on which, very significantly, he was still working when he died. No wonder Diderot, his contemporary, himself an atheist, saluted him admiringly as the Antichrist.

OF ALL this highly organized campaign for the dechristianizing of Europe, Mr. Noyes scarcely gives us a hint. Instead, he devotes his last chapters to the exaltation of Voltaire, making the most of his championing of Calas, Sirven and the Chevalier de La Barre. As Calas and Sirven were accused of murder, their cases were merely criminal procedures gone astray. But the case of De La Barre is one of offenses against religion, and the Church has been taxed with the responsibility for the execution of this unfortunate young man who had repeatedly exhibited in public the scorn of Christianity taught in Voltaire's "Philosophical Dictionary," a copy of which was found in his possession. Fortunately, we now have the Sorbonne doctoral dissertation, Marc Chassaigne's "Le Procès du Chevalier de La Barre" (1921), which shows he was convicted not under Church pressure but through the efforts of local justices, not particularly fervent in religion, one of whom he had insulted and who pursued his revenge relentlessly; while an appeal from the decision was rejected by the Jansenist Parliament of Paris who, after bringing about the expulsion of the Jesuits, was glad of a chance to frighten the philosophers. But what is specially notable is that many ecclesiastics protested against the condemnation of De La Barre. The Bishop of Amiens, in particular, asked the local authorities for a suspension of the sentence, and petitioned the King for its change to imprisonment, while the General Assembly of the Clergy of France officially seconded this request. Surely Mr. Noyes might have told us something about all this instead of writing:

> If ever there was a time when "Ecrasez l'infâme" could be filled up like a blank check for any amount of vengeance against the Christian system, it was now.

In trying to be fair to Voltaire, Mr. Noyes has then only too evidently leaned too far backward, over-influenced no doubt by the fact that, when other philosophers were arguing for atheism, Voltaire remained steadfastly deistic and possibly even partially theistic. But Mr. Noyes's book, at least, shows the imperative need of much additional research and eventually of a rewriting of our modern history too often interpreted by men in the Voltairian tradition. Not only did Voltaire, by his social outlook and his campaign against Christianity help the rise to power of a middle class made to his own image, the too frequently self-indulgent, materialistic and anti-clerical, plutocratic and imperialistic bourgeoisie of the nineteenth century, but he anticipated the totalitarian ideal which so inevitably must appear in its wake. He wrote in one of his late tracts:

> Soon all governments will realize that the Church should be in the State, and not the State in the Church. The day will come when priests, put in their proper place, will make it their glory as we do to obey the civil power.

Totalitarianism is but the final logical product of that eighteenth century "enlightenment" led by Voltaire, which, by blotting out Christianity in favor of the mere light of reason, brought us back to the pagan idea of man. If today the European liberal powers are so bewildered before the totalitarian, it is ultimately because they can find no principle within their own naturalistic philosophy with which logically to oppose them. Too truly could Lanson say: "Voltaire gave us our liberty and prepared our justice." We cannot give up Christianity and keep its fruits.

This does not mean that a middle class, as a reservoir of capital and competence, is not essential to social progress, nor that churchmen have never compromised the Church, nor even that many abuses of Voltaire's day, as of Luther's, did not need to be corrected. But one thing is certain: Christian Revelation gave us the only possible foundation for a sound liberalism, its conception of human personality, and if Europe, not to speak of ourselves, is to be saved from destruction or despotism, it will have to be re-Christianized. The work of Voltaire will have to be undone. Because Voltaire shows so clearly how narrow and fatal is the range in which naturalistic ideals must move, an adequate study of Voltaire's work would not be without profit. It is regrettable Mr. Noyes did not give it to us. Let us hope he may yet do so.

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By Thomas Walsh *and* George Shuster. $2.50

This famous anthology contains poems expressive of the soul of Catholicism, gathered from every land and every age.

THE KING OF THE ARCHERS

By René Bazin. $2.00

Alfred Demeester, who won his title of King by his skill with bow and arrow, is a veteran weaver of Flanders. In telling Demeester's story, René Bazin has delightfully portrayed the beauty in French family life.

HER SOUL TO KEEP

By Ethel Cook Eliot. $2.00

The men and women in this novel are very real people; and their dilemma is as real as it is moving.

MIRROR FOR TOBY

By Cecily Hallack. $2.00

This story of charming, lovable Toby O'Malley, with its glimpses of concert hall, monastry, and slum, is a clear-cut cameo of modern life.

MACMILLA

for CHRISTMAS RE

ALL THIS, AND HEAVEN TOO

BY RACHEL FIELD

author of "Time Out of Mind"

"A gauntlet flung at the current mode."—America

Seldom is a novel greeted with such widespread and generous acclaim as has been given this stirring book—based on truth that is stranger than fiction. Rachel Field here tells the dramatic and exciting life-story of her great-aunt Henriette Deluzy-Desportes, who became involved in a notorious French murder case that was the sensation of two continents and helped a French king from his throne. "The finest novel that Rachel Field has yet written."—Saturday Review of Literature. **$2.50**

A SOUTHERNER DISCOVERS THE SOUTH

BY JONATHAN DANIELS

"The best book on the modern South that has been written," said the New York Herald Tribune Books, and this opinion is echoed by all who read this timely, revealing survey. In this book, you circle through the South with the author—talking with tenant farmers and share croppers, governors and professors, labor leaders and industrialists—seeing the real conditions. "A charming book. There is delight on every page and wisdom with delight through it all."—William Allen White. **$3.00**

ONCE—IN PALESTINE

BY LUCILLE PAPIN BORDEN

A fascinating account of the important happenings in the life of Our Lord—His birth and early childhood, the tragedy of the passion and suffering at Golgotha. Invaluable as a book of devotional thought and meditation as well as a forceful account of the inner significance of these great events. **$1.5(**

A PURITAN IN BABYLON

The Story of Calvin Coolidge

BY WILLIAM ALLEN WHITE

"It is the story of Coolidge, but it dramatizes the end of an America epoch, the final curtain falling upon a yesterday when 'the rich, th wise, and the good' were comfortable and secure. . . . I enjoyed better than any biography that I've read, published during the pa quarter century, and I predict a heavy sale for it."—So writes Josep F. Dineen in the Saturday Review of Literature. **$3.!**

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ıN BOOKS

ıADING AND GIVING

THE REDISCOVERY OF MAN

BY HENRY C. LINK

Here is another dynamic book by the author of "The Return to Religion." THE REDISCOVERY OF MAN is not only a book about personality in the narrow sense of the word, but about personality as the key to the many larger problems which are troubling people today. The case studies presented will help every reader toward the satisfying solution of his own pressing personal and social problems. "A well-written, thoughtful book, and a wide reading of it will undoubtedly help many."—Commonweal. **$1.75**

LUCK AND OPPORTUNITY

BY FRANCIS L. WELLMAN

For everyone who enjoys reading about actual court-room battles, this book offers as many thrills as a row of detective novels. In it, Mr. Wellman, one of the foremost trial lawyers of our time, sums up his professional life and describes in vivid detail many of the most sensational cases in which he appeared as counsel. **$2.50**

PIUS XI: APOSTLE OF PEACE

BY LILLIAN BROWNE-OLF

A graphic portrayal of the career of Pius XI from his boyhood days to his election to the highest ecclesiastical rank in the world. Informative, comprehensive, and accurate in every detail, this is an important book for every Catholic reader. **$2.50**

LIBERTY, EQUALITY AND FRATERNITY

BY FULTON J. SHEEN

A clear presentation of the pressing economic problems of today in the light of the Catholic faith. Msgr. Sheen writes with sympathy and deep understanding of the wrongs and injustices caused by both Capitalism and Communism. A timely book on a subject of universal interest. **$2.00**

THE NEW TESTAMENT

TRANSLATED BY F. A. SPENCER

Edited by Fathers Callan and McHugh, this is the most recent translation of the New Testament available for Catholic readers. Not only beautiful in format, it is inspirational in context and ideal for reading, meditation, and study. **$4.50**

ı COMPANY

ATLANTA
DALLAS
SAN FRANCISCO

By LUCILLE PAPIN BORDEN

STARFORTH $2.50

The action of this colorful and dramatic story takes place in the reign of Henry VIII, of Edward VI, of Mary Tudor, and the first year of Queen Elizabeth. Though complete in itself, it carries on the story of the Starforths—the descendants of Kenneth, the hero of Mrs. Borden's previous widely popular novel, *White Hawthorn.*

SILVER TRUMPETS CALLING $2.50

A young Russian princess, her betrothed, and others face many dangers in their efforts to redeem their country and to hold it to their true faith.

THE CANDLESTICK MAKERS $2.00

This absorbing novel deals with a much discussed question. "The case against birth control as viewed by the Roman Catholic Church could hardly be better stated or urged more appealingly," said the *Sunday Sentinel* (Milwaukee).

FROM OUT MAGDALA $2.50

A beautiful, romantic story of the repentant Diana Minton who had sought refuge at the shrine of Mary Magdalen high up in the mountains of Provence.

THE GATES OF OLIVET $2.00

The conflict of human and divine love in the soul of a young woman. California and France form the setting.

GENTLEMAN RICHES $2.00

A novel of England and Africa, which, with its beauty of tradition and emotional appeal, will be welcomed by all readers.

SING TO THE SUN $2.50

In this glamorous novel of medieval Italy, the beloved St. Francis of Assisi is revealed to us in a new light.

WHITE HAWTHORN $2.50

This story of the adventures of a child of the streets of Florence is distinguished by its fine idealism and appealing characters. In a narrative full of dramatic incident and adventure, the author tells how Fiorenza is saved from the sordid life to which her sisters have been driven by their father; how she grows up happily under the care of the great Abbess Birgitta in Rome; and how in the end she meets her English knight.

MARIA CHAPDELAINE:
A Tale of the Lake St. John
By LOUIS HÉMON. $2.00
Leather, Illustrated, $2.50

"With the gloom and grandeur of the Canadian forest as a setting, the author has written a simple poetic tale of pioneer life in French Canada. It has been characterized as an example of purely modern literature in a purely classic style."—*A.L.A. Catalog.*

THE BETROTHED
By ALESSANDRO MANZONI. $3.00
Translated by D. J. CONNOR.

Here is a new translation of the most famous 17th century Italian novel ever written.

THE KING'S GOOD SERVANT
By OLIVE B. WHITE. $2.50

The realistic story of the most dramatic period of Sir Thomas More's life—his last six years.

NOT BUILT WITH HANDS
By HELEN C. WHITE. $2.50

This novel tells the story of Matilda, Countess of Tuscany, that beautiful and spirited girl whose early ambition was to restore in her rude realm something of the vanished splendor of ancient civilization, and who as a result of domestic affliction and political confusion developed a devotion to the public interest in a much wider sphere.

WATCH IN THE NIGHT
By HELEN C. WHITE. $2.50

The life of the famous Franciscan poet of the Middle Ages, Jacopone da Todi, forms the theme of this beautiful and unusual novel.

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Books of the Year

IT IS a somewhat thankless task to select from the thousands of books published a few dozen to recommend as Christmas gifts. The great bulk of each year's crop is specialized in nature and many people have specialized tastes. To begin to cover even a few specialties would be outside the province of a review of a general nature, like THE COMMONWEAL, and so we are at once limited to books having more or less general appeal. Yet even here the array of what is offered is overwhelming. Particularly is this true of those classes of publications which are always published in considerable number—biography and fiction. In these two classes we have set ourselves an arbitrary limit; doubtless there are many books in addition to those we are recommending which might be recommended with equal justice. And then there is always the feeling, in making up a list of this sort, that one's endorsement carries with it more meaning than is intended. Some of the books listed represent a point of view either indifferent or even hostile to our beliefs. But in all such cases the books have a value if we are to understand our times. Religious and devotional works will be discussed in a later issue.

Then of course there is also the problem of gathering together any such list. Those who have worked on it have certainly not had time to read every book listed, let alone many of those which are not listed. We can, in many cases, merely repeat the judgments of persons who have read the books and in whose critical capacities we have confidence. To give an additional point of reference, we have in the case of every book reviewed this year in THE COMMONWEAL (or to be reviewed in the next two issues) given in a footnote the date on which the review appeared.

It is very noticeable that in the last few years publishers have been paying more and more attention to contemporary political and social problems and less and less to what might be called "pure" literature. Books which deal with current questions involve a greater editorial problem than books which can be judged for their intrinsic merit. For on partizan and controversial problems it is almost impossible to judge the extent to which the writer's bias has affected his judgment. Such works are likely to be, if possible, even more ephemeral than any novel or work of literary biography. Here it is particularly hard to recommend and to recommend honestly. One can only act in accordance with one's own views as equitably as possible and hope that the result will be a happy one.

An interesting development in Catholic publishing is the appearance of the first six volumes in a reprint series by Sheed & Ward. This firm has selected six of its most popular books and issued them at $.50 (paper bound) and $1.00 (cloth bound) per copy. All six can be secured in sets for $2.50 and $5.00, according to binding. The titles issued this fall are: "The Secret of the Curé d'Ars" by Henri Ghéon, "Progress and Religion" by Christopher Dawson, "Now I See" by Arnold Lunn, "Catholicism, Protestantism, and Capitalism" by Amintore Fanfani, "Thomas More" by Daniel Sargent, "The Psychology of Character" by Rudolf Allers.

Works of Contemporary History. In a world so troubled as that in which we live it is natural that there should be wide interest in the focal points of disturbance. The two principal regions which have produced books are Spain and Germany-Austria-Czechoslovakia. In the case of China we know of no books which we can specifically recommend above others which may be found in any bookstore. Outside of volumes of reminiscences, novels, and partizan tracts of which there have been a number, one older book on Spain can be recommended in its new edition. It is an objective account, but so anti-Loyalist as, in effect, to be pro-Franco, though the author is careful to say that he knows too little of the Nationalist side to be in favor of it. This is "Correspondent in Spain" by H. Edward Knoblaugh (Sheed & Ward, $2.50). Two of this fall's publications—"The Martyrdom of Spain" by Alfred Mendizabal [1] with a preface by Jacques Maritain (Scribner, $3.00), and "A Diary of My Times" by Georges Bernanos (Macmillan, $2.50)—present impressive points of view needing careful examination. The strongly pro-Franco attitude has not produced as much in the way of books in this country. Perhaps as good as any recent volumes of this sort is Bernard Wall's "Spain of the Spaniards" (Sheed & Ward, $1.50).

In some ways the most informative work on the philosophy of Nazism is "The War against the West" by Aurel Kolnai [2] (Viking, $4.00), which can be unhesitatingly recommended as a gift for any man or woman who is not to be put off by stiff reading. He will find more of the same in some of the books listed below under philosophy. "My Austria" by Kurt Schuschnigg [3] (Knopf, $3.00) has the faults of its author—a certain lack of toughness which, itself, contributed to the Austrian tragedy. But it has the validity of any personal history. Finally "Guns or Butter" by R. H. Bruce Lockhart [4] (Little, Brown, $3.00) was based on so deep an acquaintance with affairs and ideas that, although it was written long before this fall's crisis, yet it retained its validity during and after the crisis and still gives an excellent idea of what the future may hold.

Novels. Fiction, as has been said, always presents a problem of selection. Arbitrarily we have chosen twelve of this season's novels.

[5]THE YEARLING. By Marjorie Kinnan Rawlings. Scribner. $2.50. This has been a best seller for some months and seems to please everyone who reads it. The story deals with a young boy and his experiences with nature on a farm in the South. It is somewhat lyric in tone.

[6]ALL THIS AND HEAVEN TOO. By Rachel Field. Macmillan. $2.50. A story based on family history with France,

[1] August 5.
[2] September 23.
[3] June 10.
[4] December 2.
[5] April 29.
[6] November 11.

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New York and New England between 1850 and 1875 as locale. The heroine is a Frenchwoman of rare gifts—born a Catholic—who marries a Protestant clergyman; the tale is full of action and has great charm.

[7]HEARKEN UNTO THE VOICE. By Franz Werfel. Viking. $3.00. The spiritual odyssey of Jeremias.

SCOOP. By Evelyn Waugh. Little, Brown. $2.50. A crazy and pleasant account of a war correspondent's improbable experiences in a supposititous Abyssinia.

AND TELL OF TIME. By Laura Krey. Houghton. $2.75. A novel of pioneering in Texas from the time of the Civil War to the close of the 'eighties.

[8]IN HAZARD. By Richard Hughes. Harper. $2.50. A ship in a storm—a good ship and a good company go through a storm which is a complete storm, a storm to end storms, in a *tour de force* which is the author at his best.

THE FATHERS. By Allen Tate. Putnam. $2.50. A biographer, essayist and poet who has won himself a considerable reputation in these fields turns to fiction. The story is of the South just before and during the Civil War; its theme is the conflict between the individual and a code of action, between loyalty and individualism.

HERE I STAY. By Elizabeth Coastworth. Coward-McCann. $2.00. A poet and writer of juveniles gives us her first adult novel which concerns a young woman in the Maine of the early nineteenth century who decides to stay in her native land rather than migrate to the West.

[9]THE OLD PARISH. By Doran Hurley. Longmans. $2.00. Mr. Hurley's sketches of Catholic—and Irish—life in a New England town are familiar to many Catholic readers. His book is a collection, not a novel, but it is as charming as any light book that has appeared this year.

[10]THE BACK DOOR. By Julian R. Meade. Longmans. $2.50. A sensitive novel dealing with the relations between white and colored people in a town in Virginia. It does not overdraw the picture to the advantage of either race and, although the darker side of race relations is made amply clear, what there is of beauty in the Southern code is made clear as well.

[12]FIRST THE BLADE. By May Merrill Miller. Knopf. $3.00. Pioneering in the San Joaquin Valley in California. A Missouri girl emigrates to the West and grows up with her country amid strife with nature and with the "robber barons" of San Francisco.

[13]JOURNEY OF TAPIOLA. By Robert Nathan. Knopf. $1.75. An illustrated dog-story having somewhat the quality of the tales of Voltaire, but nothing so bitter or cynical. A thoroughly amusing and enjoyable little book.

Biography and Autobiography. Letters and journals, which usually are rather expensive, are among the handsomest of literary Christmas presents. No season ever produces a vast quantity of them; this year is no exception. Yet what is produced is nearly always of lasting value. The following need very little description.

[14]FURTHER LETTERS OF GERARD MANLEY HOPKINS. Edited by Claude C. Abbott. Oxford. $6.00.

THE DIARIES OF CHARLES GREVILLE. First Complete Edition. Edited first by Lytton Strachey and subsequently by Roger Fulford. Macmillan. 8 vols. $60.00.

[15]THE JOURNALS OF BRONSON ALCOTT. Edited by Odell Shepard. Little, Brown. 2 vols. $10.00.

[16]LETTERS OF HENRY ADAMS (1892-1918). Edited by Worthington C. Ford. Houghton. $4.50.

THE NOTEBOOKS OF LEONARDO DA VINCI. Edited by Edward MacCurdy. Reynal & Hitchcock. 2 vols. $15.00. (In this connection should be noted a new study by Antonina Vallentin, "Leonardo da Vinci," Viking, $5.00.)

[17]THE LETTERS OF LINCOLN STEFFENS. Edited with introductory notes by Ella Winter and Granville Hicks. With a memorandum by Carl Sandburg. 2 vols. $10.00.

Naturally as Americans we are likely to find our first interest in biographies of great compatriots. Of these the season has produced several. There seems little question but what the most important is the monumental life of Franklin [18] by Carl Van Doren ("Benjamin Franklin," Viking, $5.00). The author has been working for nearly twenty years collecting material for this work; his mastery of English style makes its publication a happy event—combining a new interpretation with a work of high literary quality. An important contemporary autobiography, which has been running serially in *American Magazine,* is "Behind the Ballots" by James A. Farley [19] (Harcourt, $3.00). The book begins with the Postmaster-General's first political experiences and continues through the campaign of 1936, including a few comments upon things that have happened since. Another life of a nearly-contemporary political figure is "A Puritan in Babylon" by William Allen White (Macmillan, $3.50), which is the story of Calvin Coolidge interpreted by a grass roots Republican. American biographies of a more specialized nature are "Sailor on Horseback"—the biography of Jack London—by Irving Stone (Houghton, $3.00); "An American Career," the autobiography of Mark Sullivan (Doubleday, $2.50); "The World Was My Garden," an autobiography by David Fairchild (Scribner, $3.75), and a charming account of an upstate New York boyhood followed by the most useful kind of academic life in "Ground under Our Feet," an autobiography of Richard T. Ely (Macmillan, $3.50). Three recent autobiographies are of particular interest: Dorothy Day's "From Union Square to Rome" (Preservation of the Faith Press, $1.50); Admiral Byrd's "Alone" (Putnam, $2.50) and [20] Theodore Maynard's "The World I Saw" (Bruce, $3.00).

Among biographies of non-American personages Hilaire Belloc's "Louis XIV" (Harper, $3.75) will interest those who are devoted to Mr. Belloc. "King of the Beggars" by Sean O'Faolain (Viking, $3.50), is [21] a life of Daniel O'Connor. Christopher Hollis's "Lenin" (Bruce, $2.50) is [22] an objective account of the Bolshevik leader. A highly informal life of Saint Patrick—with more of the author than of his subject in it—is "I Follow Saint Patrick" by Oliver St. John Gogarty [23] (Reynal and Hitchcock, $3.00). Another book of Irish and general literary interest is the "Autobiography of William Butler Yeats" (Macmillan, $5.00), which gathers together for the first time all his scattered autobiographical writings. Finally, an excellent study of a saint's life [24] has appeared in translation from the Danish—"Saint Catherine of Siena," by Johannes Jorgensen (Longmans, $3.50)—and another of a scientist's, "Charles Darwin: A Portrait," by G. West (Yale, $3.50).

Philosophy. For those who are philosophically inclined or might be with a little encouragement there are several

[7] March 4.
[8] October 14.
[9] October 14.
[10] November 11.
[11] August 26.
[12] November 11.
[13] November 25.
[14] July 8.
[15] October 14.
[16] October 7.
[17] November 4.
[18] November 4.
[19] Reviewed in this issue.
[20] November 18.
[21] December 2.
[22] July 15.
[23] September 2.
[24] September 23.

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excellent books. Emmanuel Mounier's [25] "Personalist Manifesto" (Longman's, $2.00) is the result of several years of construction and discussion. M. Mounier makes the all-important distinction between the individual and the human person, outlines desirable relations between the person and society and analyzes the various political forms of our day. Somewhat similar in scope but more detailed, more profound and more articulately Christian is Jacques Maritain's latest work [26] to be translated into English, "True Humanism" (Scribner's, $3.50). Few diagnoses of the Communism of Soviet Russia are more illuminating than Maritain's and his conception of the Christian's vocation today is definitely inspiring. The same positive, integrating approach is notable in Gerald Vann's [27] excellent "Morals Makyth Man" (Longman's, $2.50), from which two excerpts appeared in THE COMMONWEAL. The ethics of Saint Thomas is presented in a more traditional form in "A Companion to the Summa" by Walter Farrell, O.P. (Sheed & Ward, $3.50).

The problem of winning a hearing for the Thomistic approach in a day so bereft of philosophical principles is brilliantly set forth in Mortimer J. Adler's [28] little volume, "St. Thomas and the Gentiles" (Marquette University Press, $1.00). This tiny book will serve as an excellent personal introduction to the spirit of Thomistic philosophy. The same is true of the characteristically clear "Reason and Revelation in the Middle Ages" by [29] Etienne Gilson (Scribner's, $1.50). Doubts as to the possibility of validly objective historical knowledge as disseminated by Beard, Carl Becker, Mannheim and Croce are convincingly dispelled by Maurice Mandelbaum in "The Problem of Historical Knowledge" (Liveright, $3.50). Mr. Mandelbaum appears to be an unconscious Thomist from the way in which he rescues historical method from the results of the false critiques of Hume and Kant. There are also two distinguished works, even more substantial in character, whose titles speak for themselves: "The Philosophy of St. Bonaventure" by [30] Etienne Gilson (Sheed & Ward, $5.00) and "The Degrees of Knowledge" by [31] Jacques Maritain (Scribner's, $6.00).

Poetry. Every year vast numbers of books of poetry appear, most of them bad. Yet many people enjoy verse, and books of verse, being slight, are usually inexpensive. Of this year's crop the following are of good quality:

DOCUMENTS AND DAINTIES. By Albert Clements. The Mimeograph Press. $1.00.

[32]BY NIGHT. By Alfred Barrett. America Press. $1.50.

[33]CRAGS. By Clifford Laube. Monastine Press. $2.50.

[34]HAWK ON THE WIND. By August Derleth. Rittenhouse. $2.00.

CHRISTMAS EVE. By Sister Mary Madeleva. Guild Studios. $.50.

MAINE BALLADS. By Robert P. T. Coffin. Macmillan. $2.00.

Books on History. The category of history must be rather vaguely used here, not clearly cut off from biography, memoirs, nor "contemporary social problems." Readers with particular historical interests would want more special books, and some scholars would insist on more documented and more technical works than we expect the usual intelligent reader to do. One certainly notable work on American history finished during the year (the publishing of it, that is) was Charles M. Andrews's "England's Commercial and Colonial Policy," being the fourth and concluding volume of the set on "The Colonial Period in American History" (Yale, $4.00 per vol.). Another colonial history of much more than usual interest and value, safely recommended for Christmas, is "The Middle Colonies," by [35] Thomas Jefferson Wertenbaker, a book which shows European arts and ways of life in the New World before the separation of the Revolution (Scribner's, $3.00).

"The Pursuit of Happiness" by [36] Herbert Agar (Houghton, $3.00) is one of the very genuinely good books of the year. It is a history of the Democratic party from Jefferson's day up to now, so vitally bound up with present problems of centralization and distributism, totalitarianism and freedom, that it requires an afterthought to remember it as history. It is a remarkably persuasive diagnosis of the Jeffersonian mode of thought. Herbert Agar is a true democrat and an excellent writer who inspires in his readers an understanding of what that means. Another interesting and quite different book of American historical interest is "The Big Four" by Oscar Lewis (Knopf, $4.50), which tells the California stories of Huntington, Stanford, Hopkins, Crocker.

Standard history sets, if you are rich enough, make magnificent presents. This year the sixth—next to last—volume [37] was added to the Edward Eyre "European Civilization," published by the Oxford University Press. This last volume, with sections contributed by more than half a dozen writers, mostly Catholics, and all of them consciously "well inclined," is called "The Political and Cultural History of Europe since the Reformation" (Oxford, $7.50). Three more volumes of the translation of Pastor's "History of the Popes" (Herder, $5.00 each) are on the shelves this season, carrying the story of the Papacy midway through the seventeenth century—a series of overwhelming prestige, enormous erudition, but by no means clear and felicitous in sequence and style.

Several volumes dealing with the rise of Christianity came out during the year, some of them very bad it is true. However, "A History of the Expansion of Christianity. Volume II: The Thousand Years of Uncertainty," by Kenneth Scott Latourette (Harper, $3.50), was good.[38]

"Germany and England," by [39] Raymond J. Sontag (Appleton, $3.50), treats pre-war international relations, with real learning. Some volumes on Germany and on such things as National Socialism are given in another section. "The Process of Change in the Ottoman Empire," by [40] by Wilbur W. White (Chicago, $3.50) takes new interest from Ataturk's death.

The trend to Pan-Americanism is creatively reflected in the Inter-American Historical Series, published by the

[25] September 30.
[26] To be reviewed.
[27] July 29.
[28] June 17.
[29] To be reviewed.
[30] May 27.
[31] May 27.
[32] November 4.
[33] November 4.
[34] November 4.
[35] August 5.
[36] To be reviewed.
[37] September 16.
[38] July 1.
[39] To be reviewed.
[40] July 22.

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University of North Carolina Press. Histories of Argentina [41] and Colombia [42] came out this year.

If you want someone to start near the beginning, at least chronologically, you may send—with proper warning—James H. Breasted's "Conquest of Civilization" (Harper, $4.00), the new edition showing Dr. Breasted's most mature scholarship in ancient oriental history as well as his highly controversial interpretation. Of the same milleniums E. Baldwin Smith writes in "Egyptian Sculpture as Cultural Expression" (Appleton, $6.00). This is about as far as it is easy to go.

Our Social Scene and Its Headaches and Heartaches. In times like ours it is only natural that a main preoccupation should be with social conditions and the problems they evoke. The books that concern themselves with such matters are either crack-pot or dull or good, and relatively few fall into this latter category. But here is a hand-picked list of books which at least are stimulating, though one may not always agree, even in general.

THE RAMPARTS WE WATCH. By Major George Fielding Eliot. Reynal & Hitchcock. $3.00. A study of what America needs for its defense by an army officer. Fairly moderate in its conclusions compared with most present talk, though advocating greater expenditures than are now being made.

MR. JUSTICE HOLMES AND THE SUPREME COURT. By Felix Frankfurter. Harvard. $1.50. An interpretation of the liberal and new deal approach to the law through a brief biographical-legal sketch.

[43]CIVIL LIBERTIES AND INDUSTRIAL CONFLICT. By Roger N. Baldwin and Clarence B. Randall. Harvard. $1.50. A presentation of both sides of the story.

[44]A SOUTHERNER DISCOVERS THE SOUTH. By Jonathan Daniels. Macmillan. $3.00. Current interest in the problems and future of the South makes this book valuable, however questionable the taste and however "laical" is the author's liberalism.

[45]OUR PROMISED LAND. By Richard L. Neuberger. Macmillan. $3.00. Another regional study, this time of the Northwest.

AMERICAN REGIONALISM. By Howard W. Odum and Harry Estill Moore. Holt. $5.00.

THE TENNESSEE VALLEY AUTHORITY. By Clarence Lewis Hodge. American University Press. $3.00.

[46]THREE GUINEAS. By Virginia Woolf. Harcourt. $2.50. A stimulating discussion of social problems and women's function in them.

THE PROSPECTS OF AMERICAN DEMOCRACY. By George S. Counts. John Day. $3.00.

[47]SAVE AMERICA FIRST. By Jerome Frank. Harper. $3.75.

[48]ROADS TO A NEW AMERICA. By David Cushman Coyle. Little, Brown. $2.75.

BEHOLD OUR LAND. By Russell Lord. Houghton. $3.00. A picture of our soil and countryside.

THE STORY OF THE CIO. By Benjamin Stolberg. Viking. $2.00.

BIO-DYNAMIC FARMING. By Ehrenfried Pfeiffer. Anthroposophic Press. $2.25. Good to give to any farmer or gardener; the latest theory of "scientific" agriculture. It is presented with some unfortunate mystic trappings, but contains much of interest.

Books on the Cooperative Movement. There is widespread and increasing interest in the cooperative movement; it is frankly one of our own major interests. We have made up a list of this year's books on the subject which is as complete as possible.

[49]THE LORD HELPS THOSE. By Bertram B. Fowler. Vanguard. $1.75.

DENMARK, THE COOPERATIVE WAY. By Frederic C. Howe. Coward-McCann. $2.50.

COOPERATIVES IN AMERICA: THEIR PAST, PRESENT AND FUTURE. By Ellis Cowling. Coward-McCann. $2.50.

[50]COOPERATION, AN AMERICAN WAY. By John Daniels. Covici-Friede. $3.00.

CONSUMERS' COOPERATION IN GREAT BRITAIN. By A. M. Carr-Saunders, P. Sargeant, Florence and Robert Peers. Harpers. $4.00.

COMPARATIVE ECONOMIC SYSTEMS. By William N. Loucks and J. Weldon Hoot. Harpers. $3.50.

SWEDEN: THE MIDDLE WAY. By Marquis W. Childs. Yale. $2.50. A new and revised edition.

PRINCIPLES OF COOPERATIVE MEDICINE. By Michael Shadid. Cooperative League. $.50.

Miscellaneous Books Suited to Christmas Giving. Every year there are a host of publications of a more or less specialized nature, dealing with hobbies and professions, as well as works of reference; obviously THE COMMONWEAL has not space to list such books, however excellent they may be. Yet there are a number of books which must be mentioned and which are difficult to classify:

THE COLOURED LAND. By G. K. Chesterton. Sheed & Ward. $3.00. A handsome collection of unpublished fantasy in GKC's best manner for readers of every age. Illustrated both in full color and in monochrome from drawings by the author. A perfect present.

PROFILES FROM THE NEW YORKER. Knopf. $3.00. A collection of the brief biographical sketches from the *New Yorker* which have been an adornment of that magazine from its inception.

[51]SECOND SPRING. By Emmet Lavery. Longmans. $1.50. A play about Cardinal Newman.

[52]ZACA VENTURE. By William Beebe. Harcourt. $3.00. A regular Beebe in the Pacific and the Gulf of California.

[53]LISTEN! THE WIND. By Anne Morrow Lindbergh. Harcourt. $2.50. A fitting companion to "North to the Orient."

[54]AN INTRODUCTION TO FRENCH CHURCH ARCHITECTURE. By Arthur Gardner. Macmillan. $5.00.

[55]THE EVOLUTION OF PHYSICS. By Albert Einstein and Leopold Infeld. Simon & Shuster. $2.50.

[56]PHOTOGRAPHY AND THE AMERICAN SCENE. By Robert Taft. Macmillan. $10.00.

ADVENTURES OF AMERICA. By John A. Kouwenhoven. Harpers. $3.50. A pictorial record from *Harper's Weekly*, 1857-1900.

There are a number of series in which appropriate books can be found. The Variorum Shakespeare (Lippincott) and the Columbia Milton (Columbia University Press) are substantially complete, in many volumes. The Phaidon Press art books (Oxford, from $1.50 to $3.00) are amazing bargains. The Hyperion art books (French and European Publications) and the reprints of the Nonesuch Press are also handsome and reasonably priced. A great number of the WPA regional guides are now out (various publishers). They make pleasant gifts.

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[41] March 4.
[42] December 2.
[43] August 12.
[44] August 12.
[45] December 2.
[46] September 30.
[47] August 19.
[48] November 18.
[49] July 22.
[50] June 17.
[51] June 24.
[52] November 11.
[53] October 14.
[54] September 23.
[55] July 8.
[56] October 14.

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Views & Reviews

BY MICHAEL WILLIAMS

IT IS becoming increasingly apparent that many Americans who are outraged by the manner in which the Nazi government is carrying out its racial policy, and who are among the most vocal, if not the most effective, opponents of the methods employed by the Nazis, are really in agreement with the fundamental belief upon which the Nazis base their racial program. The views expressed by a writer of a letter to the New York *Herald Tribune,* published on November 27, I am afraid, likewise represent beliefs held by a large and powerful portion of the American public. The writer in question is a frequent contributor to the correspondence columns of the *Herald Tribune,* under the signature of "Heptisax." His letters are invariably important, because they so ably express what so many American citizens are thinking, and also what they are feeling. "Heptisax" very stoutly opposes all totalitarian governments, and all political and social movements which he believes are tending toward totalitarianism in government, for which reason he constantly criticizes and usually condemns the philosophy and the policies of President Roosevelt's New Deal.

In his latest utterance he gets down to the bed-rock of his own philosophy. First of all, he rejoices in the intimation given by Mr. Chamberlain that Great Britain has no intention of returning the former Germany colony of Tanganyika to Germany, but will, on the contrary, retain that colony under British ownership and protection as a place in which to settle Jewish refugees. He rejoices in the implied refusal to give Tanganyika back to Germany, "because the idea of turning lands and peoples over to any of these totalitarians is as repugnant to me as the return of runaway Negroes to their Southern masters was to the abolitionists of the North before the Civil War."

In other words, "Heptisax"—and more power to him to express the sentiment!—is for a free government, of a free people, as the primary value of civilization. But then he proceeds to justify his faith in and love for liberty by tracing free institutions, and the very love for liberty itself, to their origin in the blood of a particular race of mankind: precisely as the Nazis trace their own philosophy, which explains their policy, and justifies the methods used to carry out the policy, back to the blood of that particular race of which they consider themselves the supreme manifestation. "Heptisax" roundly and powerfully condemns the Nazi Germans, the Fascist Italians, and the Japanese, who all are "so sure that they are superior breeds that they take for granted the world's recognition of their fitness." On the contrary, so "Heptisax" considers, they are all inferior breeds because "none of these peoples can govern themselves." And they cannot govern themselves, "because too many of them are congenitally lacking in the instinctive love of liberty and the instinctive knowledge of its uses." Moreover, this must be so, because "the character of a government is a biological manifestation among men, just as the matriarchal despotism of the beehive, the herding of wild cattle under the leadership of an old bull or the individualism of the household cat are biological."

From that point, at a length I have no space to emulate here, this sturdy American apostle of liberty goes on with arguments meant to show how all mankind seems to be divided into two divisions, one in which certain peoples, for example "nearly all the branches of the Indo-European family," are instinctively builders of their social order "by conference and contract," unless they become racially contaminated, as he says the Germans have been, by mixing with those who instinctively desire to be mastered by tyrannical rulers. Thus, the capacity for self-government, according to "Heptisax," which was possessed by those Americans who built the social order of this country, "is born in us and is no more the result of instruction than the dog's capacity for following a scent. It is a gift which cannot be knocked out of us, as its resurgence after centuries of schooling in despotism proves, but it can be bred out of us as the examples of ancient Rome and modern Germany prove." Therefore, "the peoples who lack this gift must everlastingly be such menaces to the world's peace and civilization as the Mongols were in the Middle Ages, and any encouragement we now give to their expansion and multiplication would be a vicious disservice to our own posterity. This race question is supposed to be a very touchy one; but Hitler and Mussolini do not treat it with any great delicacy but cram it down the world's throat with every broadcast. If we have to hear so much about it, let's look it over and know the truth about it."

Now, of course, if "Heptisax" is right in the facts which make up his premise, then mankind is absolutely of an animal nature, and all individuals and nations and races must follow the fatalistic dictates of their blood; some being led toward the creation of free institutions, "through conference and contract," and others, apparently the greater mass of others, being determined toward slavery by their inborn, unchangeable craving to be dominated by tyrants. Now the principle of fatal, final, unchangeable biological determination of mankind's institutions, is that which underlies the Nazi racial doctrine, and policy of persecution; and it underlies Communism, and determines its policies; moreover, it underlies all forms of human society dominated by men who refuse to accept as truth that man is not only an animal, but is a creature in which spirit mingles with material elements, and that above mankind there is the spiritual force of God, and that the grace of God, His spiritual power, when accepted by man's free will, is more powerful than brute instinct.

"Heptisax," in basing his philosophy of freedom solely upon "the gift" of the instinct toward freedom to one section of the human race, does, however, leave open one little gap in his argument. A "gift" implies a Giver. But why should a Giver of so good a gift as that of the desire of liberty confine it "everlastingly" to one small section of the human race? But the really disturbing thought suggested by "Heptisax" is the fact that so many opponents of totalitarian tyrannies are themselves infected by the heresy of materialistic fatalism: the law of the jungle: the law of force: the law of the brute. It is this heresy within the city of civilization that is its chief peril.

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Communications

A PEOPLE APART

New York, N. Y.

TO the Editors: The shops of every city in our vast United States are decked at this season with holly, the newspapers are filled with lists of suitable gifts for every member of the family and a general spirit of festivity begins to permeate even the most aloof and disinterested soul. Christmas is in the air, so to speak, and joyousness abounds on all sides. Far from wishing to curtail any Yuletide exuberance, the Society for the Propagation of the Faith desires to bring to the attention of your readers its annual appeal in behalf of Christ's beloved on earth—the lepers.

From the cities of Europe, this most loathsome of all diseases has been slowly pushed, only to hide itself, like some underground monster, among the peoples of what today constitute mission lands. Unwanted by their fellow men, relegated to roam the earth as things apart, the lepers of the twentieth century find only within the mission stations of the Catholic Church a welcome and a care, physical as well as spiritual, unknown among their countrymen.

You are not asked to wash, medicate or touch in any way the bodies of those afflicted by leprosy. Brave souls, who have left home and country, are willing to assume that ministry of love. You are only asked to aid their work by material help. Therefore, in the name of Christ, Who loved the lepers, give to the annual Christmas appeal in behalf of the lepers so that the missionary priests and Sisters may continue their ministry to them.

Offerings for the Lepers' Christmas Fund may be sent to your diocesan director of the society (in every diocese) or to Right Reverend Monsignor Thomas J. McDonnell, National Director, The Society for the Propagation of the Faith, 109 East 38th Street, New York, N. Y.

RT. REV. MSGR. THOMAS J. MCDONNELL,
National Director.

THE ELECTIONS

New York, N. Y.

TO the Editors: There was no candidate in this campaign for whose victory I hoped more and over whose defeat I feel more regret than that of Governor Frank Murphy of Michigan.

His course in the confusion attendant on changes in relations between workers and their employers—and that he regarded it as confusion, not as revolution, bears eloquent witness to the profound religiousness of his character—is already indicated by the peace his Christian forbearance wrought. And in the enjoyment of that peace the day is not far distant that the people he served with so high a sense of public duty will come to recognize Governor Murphy as one who made the good fight and kept the faith.

FRANK D. SLOCUM.

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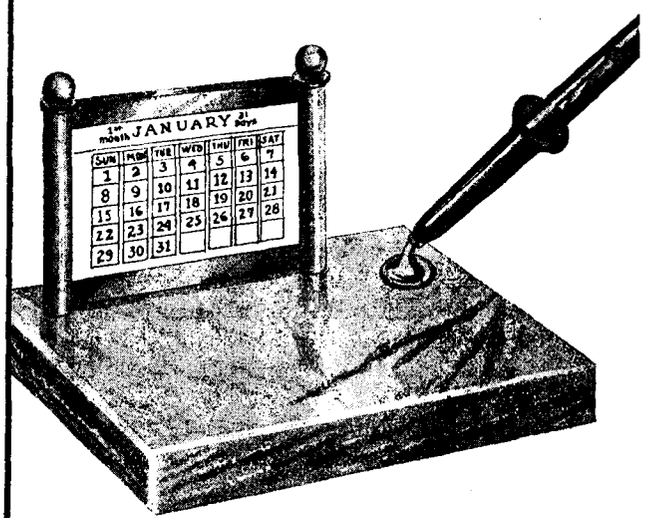

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The Stage & Screen

Rocket to the Moon

MR. CLIFFORD ODETS, however much the statement may offend him, has yet to show himself a dramatist of ideas. This is why his latest play is one of his most successful—he does not attempt to preach any philosophy or social panacea, but simply to tell a story of a man who though in love with another woman refuses to divorce his wife. Yet so vitally has he visualized his characters, and so pungent and telling is his dialogue, that "Rocket to the Moon" is the most interesting and consistent drama that has come from him since his "Awake and Sing." In Dr. Stark Mr. Odets has created a figure at once pathetic and likable, and as a contrast his Mr. Prince, half kindly, half Mephistophelian, is the portrait of a basically intellectual Jew disintegrating under the solvent of material success. The dentist's wife and his partner are equally well drawn, and the office assistant, Cleo, is splendidly vital and appealing up to the final scene where her psychology suddenly goes to pieces. How much Mr. Mr. Odets's success is due to the fact that he is giving us people whose idiom and mode of thought is alien to the non-Jewish world, and yet people whom we know and see constantly, may be a debated question. It is certain, however, that he gives them to us pungently and with the accent of the true dramatist. Mr. Odets is in short the dramatist of the half-Americanized Jew, a Jew in a state of intellectual and moral flux. "Rocket to the Moon," despite its disappointing ending, is a play which should be seen. It is appealingly acted by Morris Carnovsky, Ruth Nelson, Eleanor Lynn, Art Smith, Luther Adler, Leif Erickson, Sanford Meisner and William Challee. (At the Belasco Theatre.)

The Boys from Syracuse

IN THIS musical comedy based on Shakespeare's "The Comedy of Errors" first honors go to Lorenz Hart for his delightful score. Mr. Hart, as he has proved before, is not merely another composer of catchy music, but an accomplished musician who has a rare melodic invention, a rhythmic gift, and the ability to characterize in music more effectively than any other American writing for the light opera stage. In Richard Rodgers he has a lyricist of humor and pungency, and in "The Boys from Syracuse" a librettist, George Abbott, who is a past master of theatrical effect. This with Shakespeare's plot (Shakespeare's words are practically eliminated) makes the evening a most amusing one. It is a pity, however, that some of the songs and bits of the dialogue violate the canons of good taste, and on occasions are distinctly bawdy. The capers of Jimmy Savo and Teddy Hart as the two Dromios, the singing of Ronald Graham, Bob Lawrence and Muriel Angelus, the dancing of Betty Bruce and Heidi Vosseler, and the comedy singing of Wynn Murray add to the charms of a well-directed ensemble. (At the Alvin Theatre.)

Glorious Morning

MR. NORMAN MACOWAN'S play has an interesting theme, and great earnestness and sincerity in the writing. It tells the story of a totalitarian state in which religion has been abolished by law, and the name of God forbidden to be used, and of the rebellion against this tyranny by a young girl, a sort of modern Joan of Arc, who dies a martyr to her faith. It is distinctly a Catholic play, and because of its spirit deserves to be seen by Catholics. Mr. Macowan is not as yet, however, a skilled playwright, and he does not always tell history in dramatic terms, with the result that talk at times engulfs the action. Yet none the less there are several poignant scenes in his play, and it is so well acted by Jeanne Dante, Winston O'Keefe and Frederick Tozere that to many it will make an interesting evening. It may be added that "Glorious Morning" is one of the hits of the current London season. Whether it will prove equally popular in New York will depend largely on the support given it by Catholics. (At the Mansfield Theatre.)

GRENVILLE VERNON.

Shaw's First Film and a Catholic Picture

GEORGE BERNARD SHAW has finally condescended to the filming of one of his plays. In fact, Mr. Shaw supervised the filming "to show Hollywood how a movie should be made." Well, thanks to the good direction of Anthony Asquith and Leslie Howard, the fine acting by Mr. Howard, Wendy Hiller, Wilfred Lawson and the other members of this English cast, and the thoughtful adaptation of Shaw's "Pygmalion," we have a highly entertaining, intelligent picture. I don't think it will "show" Hollywood a great deal. Its technique is refreshing, but not new; its excellent photo-montage has been done equally well here; its high humor and petered-out, talky ending have been seen and heard in American films. However, "Pygmalion" is an exceptional picture and compares favorably with the stage production put on here by the Theatre Guild and the Lunts some ten years ago. Age has not dimmed the sparkle of Mr. Shaw's modern version of the Pygmalion and Galatea story about the professor of dialects who picks up the flower seller, the guttersnipe, "the squashed cabbage leaf from Covent Garden," and makes her into a lady. Nor has time dulled the original Shaw phrases that have become catch-words: "middle class morality" and "the undeserving poor." We enjoyed "Pygmalion," but don't think it's the best film ever made. Come again, Mr. Shaw.

"The Glory of Faith" is not the great Catholic picture for which we have been waiting; however, it is a good start in the right direction. Its story about the young seamstress whose faith and prayers to Saint Thérèse save the life of a dying child is told with charm and good taste. Beautiful scenes from the life of the Little Flower are woven into the modern tale and make understandable the heroine's great love for this saint. Unfortunately the English sub-titles of this French film and the picture's own simplicity become at times too naive. The acting, especially that of little Gabriel Farguette, is in keeping with the film's reverence and unpretentious reality.

PHILIP T. HARTUNG.

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Books of the Day

Mr. Farley, Himself

Behind the Ballots, by James A. Farley. New York: Harcourt, Brace and Company. $3.00.

"I HOPE to present honestly my own views—my understanding of the events and the men and women who have had a hand in making present-day history." This is Mr. Farley's purpose. There is no question but that—with the possible exception of Mark Hanna—Jim Farley is our greatest campaign manager. As such he is a commanding figure. And he has written a good book. It is, I daresay, the best book written by an "insider" about American politics. Neither the egoism nor the bitterness that gets into McCombs's making Woodrow Wilson President, for example, gets into this book. Mr. Farley is under no illusion about "making" Roosevelt President. He speaks of himself as a "political drummer." His job was to "sell" Roosevelt, it is true, but no one knows better than he the quality of the man he had to "sell."

Here is a frank and honest book, and from it emerges a ruthlessly honest man—James A. Farley. He is not only honest, he is candid. It was apparently suggested to him that he postpone the book until he retired. But he had to write it: "To give a blunt answer, I am writing because I need the money." This is the same Farley who shocked many Americans by admitting he handled a patronage system. Every political party rewards party loyalty. But other politicians are more covert than Farley.

Current history and unbiased history are different things. I don't, therefore, want to suggest that Farley ceases here to be a Democrat. I do mean that he writes as dispassionately as is possible for anyone in his position. He is passionately loyal to Roosevelt. Yet he is fairer to him than Messrs. Alsop and Kitner recently have been.

Farley found himself in a peculiar position in 1932. He had been a follower of Al Smith. He was, now, working for Roosevelt. Smith said, after the election of 1928, that he was retiring from politics. Farley took him at his word. When it became apparent that the Democratic candidate would be elected Smith went after the nomination. This was understandable, but it was too late. Farley and Roosevelt had been loyal to Smith. But loyalty could not surrender to reasonable ambition.

Thus the Smith-Roosevelt "feud," according to Jim Farley. Neither he nor Roosevelt, even now, bear Smith any malice. In 1936, Farley says, Roosevelt said to Governor Lehman: "Herbert, if it were not for Smith we would not be where we are today." Farley approves this generosity. In fact he tells us that politicians who try to destroy others for revenge ruin themselves. Thus he did not approve the so-called "Roosevelt purge."

Few more detailed and intimate descriptions of a nominating convention exist in our political literature than Farley's description of the 1932 convention. He realized, he says, that Garner "held the key to everything we were trying to accomplish." How Garner was brought to terms and by whom we know now for the first time. He explains what Westbrook Pegler has called the "Second Louisiana Purchase" and denies a "purchase" or a need for one. He explains why the air-mail contracts were cancelled. He dismisses the nonsense about a "slush fund" allegedly used to elect Democrats. He writes that "the

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administration of WPA and PWA has been remarkably free from the blight of partizanship and politics." I think few students of political graft can disagree with him. The myth about Senator Robinson's being harried to his grave by the administration is here shown up for what it is.

To the question what will Roosevelt do in 1940 Farley says he doesn't know. "Roosevelt has his eye on 1940 as well as the next man. Knowing politics as he does, he realizes the danger of showing his hand too soon. . . . Until he talks a huge question mark must be placed after any and all speculations about 1940." Mr. Farley ought to know.

FRANCES DOWNING.

FICTION

National Provincial, by Lettice Cooper. New York: The Macmillan Company. $2.50.

TO MANY Englishmen, the provinces are either Beauty Spots or Distressed Areas, but to Mary Welburn they were the main body of England; and the best way to see life was to have a reporter's job on a provincial paper. Having stated her premise, Lettice Cooper proceeds to give us the feeling of the provinces by showing a cross-section of Aire, in West Riding of Yorkshire an old, grimy, solid industrial city built, without taste but with confidence, on money making. She crowds dozens of characters of all strata of society into her long novel and allows us to see, mainly through many quick scenes of conversation, what goes on.

The Hardings—Conservatives, well-to-do, in the old tradition, proud of their son Robert who runs for City Councillor against the Labour and Left-wing candidates, worried about their son Stephen who joins the Labour party. The Wards—recently wealthy, snobbish social climbers, unhappy about their spoiled children's misfit in the social scheme. The Grants—at the university, poor, filled with human kindness and easy toleration, from whom immature Leslie Ward turns to the communistic Unwins who allow one to be anything but bourgeois and who are Leslie's downfall. John Allworthy, elderly Labour leader, and Tom Sutton, young, impatient, who splits the Labour Party by running against Allworthy. Curate Mark Forrest — zealous, trying to preach real Christianity, but not received well by the people of Aire. All these and many more are the Englishmen we meet during Mary's eighteen months in the provinces.

The author tries to make her people real, but is not quite successful. Too obvious are the strings that make the puppets move. Only a few of the characters are convincingly human: Rosie, the carefree, shiftless Harding servant; Clare Harding who is psychoanalyzed; Herbert Walters, the clerk who wants security. Too seldom does Miss Cooper's book flare up to really moving scenes like those in which the Left Discussion Group meets, or Tom walks out on the heath alone. She does know her provincial politics, but in a book of this length we want more, especially if through "National Provincial" we are to get our feeling and knowledge of England.

PHILIP T. HARTUNG.

MISCELLANEOUS

The Country Lawyer, by F. Lyman Windolph. Philadelphia: University of Pennsylvania Press. $1.50.

THE TITLE of this book—there is strong suspicion—was settled on for the purpose of "winning friends" in order that the contents discovered in the inside subtitle, "Essays in Democracy," might have greater distribution-expectancy to the end of "influencing people." Being borrowed from the title of the first of twelve essays, the outside title takes its sense from the assumption that a lawyer of general practise in a city of medium size is a country lawyer. If that assumption is not innocently false, the title is indubitably Cobb-esque, and therefore misleading for one reason surely, if not for two. An essayist on democracy is not compelled to call his book a forbidding name; still, Mr. Windolph went wide in such avoidance.

But the contents, except the tediously exegetic essay on Hamlet that seems askew in this otherwise coordinated —if broadly coordinated—collection, are material that should interest all social minds upward from high average. These essays range from an examination of ambiguities and interpretations of the Constitution to an observation of the beards and bosoms of the "plain sectarians" among the "Pennsylvania Dutch"; and the cause of democracy is omnipresent in either direct or parallel line. The reader pauses, rereads, affirms and denies throughout the volume; and this, as far as the present reviewer is concerned, is lively recommendation.

Always cordial, Mr. Windolph is often scholarly—but sometimes merely academic, as in his conception of American democracy as a reality even far beyond the point where its unreality is made ironically conspicuous by the testimony of fact. The final essay, "A Letter to My Father," not only escapes the maudlin sentiment often expressed in the theme of filial tribute, it reaches to an excellence that urges for it a permanent place among the finer essays of our language.

LEGARDE S. DOUGHTY.

Beware Familiar Spirits, by John Mulholland. New York: Charles Scribner's Sons. $2.50.

ATTEMPTS at illicit traffic with the unseen world seem to be as old as humanity. We have, at least, an unbroken record of such things from the Witch of Endor to Sir Arthur Conan Doyle, and the popularity of these seems to be as great today as it ever was. There is no depression apparent in the "spiritist" industry, and, as for fortune-telling, thoroughly credible evidence suggests its prevalence among Wall Street speculators, big and little! For those who are interested in the story of ghosts, mediums, clairvoyance and the like, Mr. Mulholland's collection of anecdotes, partly historical and partly of his own experience, is distinctly entertaining. He is himself a member in good standing of the ancient order of magicians and has written much upon that interesting craft.

There are three main views upon this whole business of the occult. There is the view of the man who likes to consider himself a thoroughly modern and scientific rationalist, who dogmatically dismisses the whole thing as pure humbug and rank charlatanism. There is the view of the credulous person who swallows the whole thing, hook, line and sinker. And there is the view which Browning puts in the mouth of the dying Sludge (Home), who after confessing all his frauds yet avers stoutly that, after all, there was something in it. Upon which last averment the late Mr. Raupert had plenty to tell us of his own experience, and Dr. Alexis Carrel, in "Man the Unknown," has also something to say which has greatly annoyed members of the medical fraternity who pride themselves on their membership in the first of these three classes. Mr. Mulholland seems to have at least leanings toward the third.

The Catholic reader will find nothing new or surprising in the book—nothing, certainly, to shake his position

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on the matter, quite apart from his duty under the First Commandment. On the contrary, it will, besides entertaining him, tend to strengthen his feeling that in face of all the evidence he is the true realist and the true "scientist." T. F. W.

Wild Lone, The Life of a Pytchley Fox, by BB. Illustrated by Denys Watkins-Pitchford. New York: Charles Scribner's Sons. $3.00.

I MAY be wrong, but I am not interested, and I seriously doubt intelligent people anywhere are interested in chasing a-horseback after a pack of hounds that are chasing a fox. Assuredly a lot of people do it; some, as our anonymous author says, for the joy of the horses or the hounds; a lot of others, as he further concedes, because it is the thing to do. Of all the hundreds of hunting men and women hereabouts whom I know, I would not believe five under oath if they told me they hunt for any reason other than that it is "the thing to do." I myself am that lowliest of "sportsmen," a pot hunter. I cannot work up any enthusiasm for horses at all (the horse is a treacherous coward only restrained from killing you by the fear of the consequence to himself); nor very much for the hunting breeds of dogs which, of all the race, are the least charming or intelligent; nor, finally, for the life and times of the animals I set out to kill. My blood lust just won't rise over any game critter unless there is reasonable household use for it dead. To me a fox is vermin—a predatory animal that steals chickens when he cannot get young pheasant and quail. I should as leave shoot him as ride him down, which is tantamount to confessing I do not stick at shooting a game bird a-light when opportunity offers.

This is not telling you about "Wild Lone." But it is at least by indirection assuring you that even though it is not for me, you might enjoy it. Without any question you will enjoy the illustrations, which are the loveliest things of their kind that have come off the press in a long while.

Apart from my prejudices against B'rer Fox and his pursuit, it seems to me the writer who undertakes an entire book about an animal—particularly a wild animal—faces an obstacle that can only be successfully dealt with in one way. It is impossible to write the lives of animals without humanizing them to the point of incredibility unless one seizes the dilemma by the horns and makes a virtue of it; as in, for example, "The Wind and the Willows." There is a grand "animal book"—and the illustrations in Messrs. Scribner's 1927 edition of it are almost as good as "Wild Lone's." HENRY TETLOW.

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AN ARTICLE in the interesting *Eastern Churches Quarterly* by P. Dickinson, S.J., tells the position of "Rome Today and Reunion with the East." "At the present time there is a body of Catholic Orientals corresponding to every dissident group, while there are no dissident Maronites. But the vast majority of Christians of most eastern rites, amounting in all to more than 200,000,000 souls, are not in visible union with the Church." The first duty undertaken under the Popes leading to reunion of these dissidents, is the negative one of preserving the equality of rites and of safeguarding the orientals even against "Latinization." "One may say, then [in spite of failures of persons and national groups], that from a negative point of view Catholic oriental rites are sufficiently safeguarded from corruption. But from the positive side, what is equally important and promising is the more widespread realization of how necessary the eastern rites are for the actual, 'extensive' fulness and Catholicity of the Church. . . . Further proof of the Church's whole-hearted acceptance of the equality of all rites may be found in her readiness to send oriental missionaries to work among non-Christian peoples and so establish new bodies of Oriental Christians." "It is largely owing to eastern priests of Latin origin and to Latin priests working in the Near East that the self-Latinizing tendency of certain Catholic Orientals is being overcome." The Oriental Institute in Rome has been developed as part of the Gregorian University. The Pope has asked for "detailed teaching of the doctrine of the orientals and of the cognate sacred sciences to the students of Latin universities and seminaries" throughout the West. Schools and monasteries with members of both eastern and western rites praying and working together have been founded. It is concluded that: "The aptest preparation within the Church for the reunion of dissidents of Oriental Rite will be the perfecting of the unity already substantially complete of Oriental and Latin Catholics."

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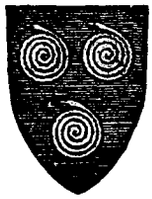

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